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AYEEN AKBERY;

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INSTITUTES

OF

THE EMPEROR AKBER.

86781

TRANSLATED FROM THE ORIGINAL PERSIAN

By FRANCIS GLADWIN.

IN TWO VOLUMES.

VOL. I.

ORIENTAL COLLECTION

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1800.

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AYEEN

DESCRIPTION

OF

HINDOSTAN.

those who are capable of forming a juſt criticiſm on my arduous undertaking.

I have rather avoided rendering this Tranſlation ſtrictly literal, that I might not diſguſt the reader; but, at the ſame time, I have endeavoured, to the beſt of my abilities, to make the author ſpeak in ſuch a manner as I conceive he would have done had he written in Engliſh; never taking the liberty to obtrude any expreſſion that is not to be found in the original, nor omitting any thing that can be deemed in the ſmalleſt degree eſſential to the grand deſign of the work. In the original, every regulation is introduced by a proluſion of fulſome and laboured praiſes of Akber, which to an Engliſh reader would be inſufferable; and therefore I have generally ſuppreſſed them. I have alſo entirely omitted Fizee's poem of about 600 couplets, in particular commendation of every perſon who at that time held even the ſmalleſt office at court; as, from the inſignificancy of the ſubject, it would have made but a poor figure in Engliſh proſe.

In

In a work which is intended merely for Engliſh readers, I have not thought it right to pay any regard to the mode in which D'Herbelot and other European foreigners have written oriental names; but have endeavoured to ſpell them in ſuch a manner as may lead an Engliſhman, as nearly as poſſible, to pronounce them as they are ſpoken in Hindoſtan. It is only neceſſary to remark here, that the letter *a* is always to be pronounced broad, as in the words *Ball*, *Hall*, &c. The other vowels and the diphthongs need no illuſtration.

To every one who wiſhes to be poſſeſſed of an authentic account of the conſtitution of the empire of Hindoſtan, and of its immenſe reſources and expenditures, under the reign of one of its moſt powerful monarchs, the following volumes cannot fail of being acceptable; and even thoſe who read merely for general amuſement or inſtruction, will, it is hoped, find ample ſatisfaction in peruſing the geographical and hiſtorical parts of the work.

The

The Governor-General honoured the Work ſo far as to preſent to the Board the Proſals for publiſhing it, with the Tranſlator's queſt, that they would afford it their paage by ſubſcribing for the number of ies which the Court of Directors have ays taken of every publication tending promote oriental literature. And at the ne time the Governor-General wrote the wing

e Honourable the Governor- e intended Publication of Ayeen Akbery, by *Mr.*

Fort-William *Conſultation, 2d June,* 1783.

The Governor-General ventures to recommend Gladwin's *Work to the patronage of the rd, as being, in his judgment, moſt worthy ſuch encouragement, and of the acceptance of reſpectable body for whoſe uſe it is primarily nded.*

Though every branch of Indian literature will ve a valuable acquiſition to the ſtock of Euro- n knowledge, this work will be found peculiarly as it comprehends the original conſtitution of

the

the Mogul empire, deſcribed under the immediat
inſpection of its founder; and will ſerve to a
the judgment of the Court of Directors on ma
points of importance, to the firſt intereſts of
Company. It will ſhew where the meaſures
their adminiſtration approach to the firſt princip
which perhaps will be found ſuperior to any t
have been built on their ruins, and certainly n
eaſy, as the moſt familiar to the minds of the p
ple, and when any deviation from them may
likely to counteract or to aſſimilate wit

The Governor-General think
that having ſeen and approve
Tranſlation about
Mr. Gladwin *to proſecute it; and he there*
thinks it incumbent on him to afford this aſſiſta
to the publication, and the more eſpecially as
has ſince ſeen the Tranſlation in its progreſs, a
much approves of it.

Of the ſucceſs with which it has been execu
the Members of the Board will be able to ju
for themſelves from a few ſheets which have b
already printed, and which he has obtained fr
Mr. Gladwin *for their inſpection.*

A true copy of the Minute.

(Signed) *J. P. AURIC*

SECRETARY

The Board aſſented to the Governor-General's recommendation; but a ſtrict line of conomy having been adopted, with which expence might have been deemed mpatible, the tranſlator requeſted that the ſcription of the Company's name might withdrawn. The private generoſity, how-r, of the Governor-General interpoſed, indemnify him for this diſappointment.

The Preſident and Members of the Board Trade, through their Secretary, were ſed to ſignify to the Tranſlator their ap-ation of his work, and took the trouble culate the propoſals with recommenda-cers in their department.

ed copies of their Secre-f the Board's reſolution, ter written to the Com-ſidents.

To M[illegible]CIS GLADWIN.

SIR,

By order of the President and Members of the Board of Trade, I have the pleaſure to acknowledge the receipt of your letter of the 2d inſtant, cloſing propoſals for publiſhing an Engliſh tranſlation of the AYEEN AKBERY.

The

The ſenſe they entertain of the general utilit
of the Work, engages them to afford it every encou
ragement in their power, and, upon theſe grounds
they have circulated copies of the propoſals
ſeveral ſtations and offices in their departm
with their recommendation to the gentlemen in t
Company's ſervice employed in them.

In their public capacity they do not think
conſiſtent to ſubſcribe for any number of copies
the publication on the part of the Company. T
have reſolved, however, to recommend it to
Honourable the Court of Directors, to auth
them to take fifty upon this footing, for the
the ſervants in their depart
he copies already ſubſcribed
able the Governor-General
mean time, in teſtimony of
duals, of the merit of th
pleaſure to notify to you
capacity for eleven copies.

I am, Sir,

Your moſt obedient ſervan

Commercial-Houſe,
8th July 1783.

(Signed) R. KENNAWA
Secretary.

Exd. F. L. G.

T

[illegible] volume [illegible] [illegible]able Board have favoured the transl[illegible] [illegible]e following recommendation to the Court [illegible]ctors:

Extract of a general letter from the Governor-General and Council, to the Honourable the Court of Directors, dated the 23d October, 1783, and dispatched per Nerbudda.

"A propoſal having been made to us by Mr. Francis Gladwin, for the publication of a complete tranſlation from the Perſian language, of a book well known by the name of the AYEEN AKBERY, and this being a work which may prove of the utmoſt utility to the Company, as it contains the original inſtitutes of the Sultan Akber, the founder of the empire, we reſolved, as well on [illegible]is account, as for the promotion of the knowledge of In[illegible] literature, to ſubſcribe, in the Company's name, for

CONTENT

ircular Letter from the Board of Trade he Commercial Chiefs and Reſidents.

SIR,

Mr. Francis Gladwin having ſent us the accompanying Propoſals for publiſhing an Engliſh tranſlation of the AYEEN AKBERY,—*the ſenſe we entertain of the general utility of the Work to every one employed in the Company's ſervice, induces us to recommend them to your ſupport, and to requeſt you will afford them your recommendation to the Gentlemen of your ſtation.*

ommercial-Houſe, *We are,*
8th July, 1783.

AYEEN AKBERY.

THE

HISTORY

OF THE

TWELVE SOOBAHS.

IN the fortieth year of his majeſty's reign, his dominions conſiſted of one hundred and five Sircars (1), ſubdivided into two thouſand ſeven hundred and thirty-ſeven Kuſbahs (2), the revenue of which ſettled for ten years at the annual rent of three Arribs, ſixty-two Crore, ninety-ſeven Lacks, fifty-five thouſand two hundred and forty-ſix Dams (3), or Sicca Rupees, 9,0743881. 2. 5.

The empire was then parcelled into twelve grand diviſions, and each was committed to the government of a Soobadar (or Viceroy), upon which occaſion the Sovereign of the world diſtributed twelve Lacks of Neetle. The names of the Soobahs (or Viceroyalties) were Allahabad, Agra, Owdh, Ajmeer, Ahmedabad, Bahar, Bengal, Dehly, Cabul, Lahoor, Multan, and Malwa: when his majeſty conquered Berar, Khan-

(1) Provinces. (2) Townſhips.

(3) One hundred thouſand make one Lack, one hundred Lacks one Crore, one hundred Crore one Arrib. A Dam is the fortieth part of a Rupee.

deeſs, and Ahmednagur, they were formed into Soobahs, increaſing the number to fifteen (4).

I ſhall give a ſuccinct deſcription of the moſt remarkable countries; as alſo of their ſeveral princes, together with the periods in which they lived.

THE SOOBAH OF BENGAL.

Since I propoſe to begin my deſcription of theſe poſſeſſions from Bengal, which is the loweſt extremity of Hindoſtan, and to carry it to Zabuliſtan, I hope that, while I am writing, not only Turan and Iran, but all other countries may be added to the account.

After having deſcribed the country which lies to the eaſt, I ſhall proceed to the north, from thence deſcend to the ſouth, and conclude with the weſtern diviſions.

The Soobah of Bengal is ſituated in the ſecond climate. From Chittagong to Kurhee is four hundred Coſe difference of longitude; and from the northern range of mountains to the ſouthern extremity of Sircar Madarun, comprehends two hundred Coſe of latitude. And when Oriſſa was added to Bengal, the additional length was computed to be forty-three Coſe, and the breadth twenty Coſe (5).

Bengal (including Oriſſa) has the ſea on the eaſt, is bounded by mountains on the north and ſouth, and on the weſt joins to the Soobah of Bahar. Eſau Aſghan

(4) Soobah is frequently, but improperly, uſed for Soobahdar by European authors: Soobah is properly the Vice-royalty, and Soobahdar the Viceroy.

(5) The Coſe is different in the ſeveral provinces; but we ſhall be ſufficiently exact if we reckon it to be two Engliſh miles.

carried

carried his conqueſts towards the eaſt into a country called Bhatty, which is reckoned a part of this Soobah, and cauſed the Kootbah (or prayer) to be read, and coin to be ſtruck in the name of his preſent majeſty. Nothing remarkable is related of this country, excepting that the mangoe trees, which produce very delicious fruit, are not ſo high as the ordinary ſtature of a man.

Bordering upon Bhatty is a very extenſive country, ſubject to the chief of Tiprah; him they ſtyle Yeyah Manick; and whoever are poſſeſſed of Rajahſhips bear the title of Manick at the end of their names, and all the nobility are called Narain. Their military force conſiſts of a thouſand elephants, and two hundred thouſand infantry, but they have few or no cavalry.

To the northward of Bengal is the province of Coach, the chief of which commands a thouſand horſe, and one hundred thouſand foot. Kamroop (which is alſo called Kamroo and Kamtah) makes a part of his dominion. The inhabitants of Kamroop are ſaid to be extremely handſome; and they are reported to be very ſkilful in magic. Many incredible ſtories are told of the natural productions of this place; ſuch as flowers that retain their colour and ſmell many months after being gathered, and of which they make chaplets; trees that being cut ſend forth ſtreams of delicious liquor; and mangoes that grow upon a kind of vine.

The dominions of the Rajah of Aſham join to Kamroop: he is a very powerful prince, lives in great ſtate, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpſe.

Adjoining to Aſham is Tibet, bordering upon Khatai, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatai is Khan Baleegh, four days journey from the ſea, to which there is a

large artificial canal, lined with ſtone. Alexander of Greece is reported to have entered that country by this canal. And it is ſaid that there is another paſſage, by which you may reach the ſea in four days and four nights.

To the ſouth-eaſt of Bengal is a large country, called Arkung (or Aracan) to which the Bunder (or port) of Chittagong properly belongs. Here are plenty of elephants, but great ſcarcity of horſes: alſo camels and aſſes are very high priced. Neither cows nor buffaloes are found in this country; but there are animals of a middle ſpecies between thoſe, whoſe milk the people drink; they are pied and of various colours. Their religion has no kind of agreement either with the Mahommedan or Hindoo. Twin brothers and ſiſters may intermarry, and only mother and ſon are prohibited from it. They pay implicit obedience to the will of their prieſts, whom they ſtyle Wallee. When the prince holds a court, the ſoldiers wives attend, whilſt their huſbands remain in their houſes. The complection of theſe people is dark; and the men are beardleſs.

Near to this tribe is Pegu, which former writers called Cheen, accounting this to be the capital city. Their military force conſiſts of elephants and infantry. Some of their elephants are white. Cloſe to this country are ſome mines of metals and precious ſtones, which are the ſubject of continual contention betwixt the chiefs of Pegu, Aracan, and the Mugs.

Bungaleh, originally, was called Bung; it derived the additional Al from that being the name given to the mounds of earth which the ancient Rajahs cauſed to be raiſed in the low lands, at the foot of the hills; their breadth was uſually twenty cubits, and height ten cubits.

The

The air of Bengal is very temperate. The periodical rains commence in April, and continue for ſomewhat more than ſix months. During this ſeaſon the low lands are ſometimes entirely overflowed, excepting the mounds of earth deſcribed above. For a long time paſt the air of Bengal had been unhealthy at the leaving off of the rains, afflicting both man and cattle; but under the auſpices of his preſent majeſty this calamity has ceaſed (6).

This Soobah abounds with rivers, the fineſt of which is the Gung (or Ganges), whoſe ſource has never been traced. The Hindoo prieſts ſay that it flows from the hair of Mahadeo. From the northern mountains it runs through the Soobah of Dehly, Agra, Allahabad, and Bahar, into Bengal. Near the town of Cazyhuttah, in the Sircar of Barbuckabad, at which place it is called the Pudhawutty, it ſends a branch to the eaſt, which empties itſelf into the ſea at Chittagong. The main river in its courſe to the ſouthward forms three ſtreams, the Sirſutty, the Jown, and the Gung; which three ſtreams are collectively called, in the Hindovee language, Tirpunny, and they are all held in high veneration by the Hindoos. The Gung, after having divided into a thouſand channels, joins the ſea at Satagong, and the Sirſutty and Jown diſcharge themſelves in like manner. The learned amongſt the Hindoos have compoſed volumes in praiſe of theſe waters, all parts of which are ſaid to be holy, but ſome particular places are eſteemed more ſo than others. The great people have the water of the Ganges brought to them

(6) In the beginning of April (and ſometimes earlier in the ſouthern parts of Bengal) there are frequent ſtorms of thunder, lightning, wind, and rain, from the north-weſt quarter: theſe ſqualls moderate the heat very much, and they continue till the ſetting in of the periodical rains, which generally commence in the beginning of June, and by which the country is in many parts overflowed. If the rains break up early in September, the weather is intenſely hot, and the inhabitants are very ſickly.

from

from vaſt diſtances, it being eſteemed neceſſary in the performance of ſome religious ceremonies. The water of the Ganges has been celebrated in all ages, not only for its ſanctity, but alſo on account of its ſweetneſs, lightneſs, and wholeſomeneſs, and for, that it does not not become putrid though kept for years.

There is another very large river, called Berhumputter, which runs from Khatai to Coach, and from thence through Bazoohah to the ſea.

The ſea of Bengal, which is a bay of the ocean, goes on one ſide to Baſrah, and on the other to Kulzum of Egypt, and from thence to Perſia, where, by the natives, it is called the ſea of Oman, and the ſea of Perſia.

Moſt of the rivers of Bengal have their banks cultivated with rice, of which there a variety of ſpecies. The ſoil is ſo fertile in ſome places, that a ſingle grain of rice will yield a meaſure of 2 or 3 Seer. Some lands will produce three crops in a year. Vegetation is here ſo extremely quick, that as faſt as the water riſes the plants of rice grow above it, ſo that the ear is never immerſed. Men of experience affirm that a ſingle ſtalk will grow ſix cubits in one night.

The ſubjects are very obedient to government, and pay their annual rents in eight months by inſtalments, themſelves bringing Mohurs and Rupees to the places appointed for the receipt of the revenues, it not being cuſtomary in this Soobah for the huſbandman and government to divide the crops. Grain is always cheap, and the produce of the lands is determined by Nuſſuk (7). His majeſty has had the goodneſs to confirm thoſe cuſtoms. The food of the inhabitants is for the moſt part fiſh and rice; wheat and barley not being

(7) Vide Vol. I.

eſteemed

eſteemed wholeſome here. Great numbers of men and women go quite naked, except a covering for the loins. In this country women are allowed to tranſact buſineſs in public.

Their houſes are chiefly made of bamboos, ſome of which however will coſt five thouſand Rupees and upwards, and are of a very long duration. They travel chiefly by water, eſpecially in the rainy ſeaſon. They conſtruct boats for war, burthen, and travelling. Particularly for beſieging places, they make them of ſuch a form that, when they run aſhore, they are higher than the fort, which is thereby eaſily entered. For their journies by land they make uſe of Sookhaſens. This is a machine ſupported upon the ſhoulders of men, by a pole formed of a number of ſtraight pieces of wood joined together by iron rings. The ſides of the machine are ornamented with different metals, and over the top is thrown an arched covering, made of woollen cloth, for defence againſt the ſun and rain. In theſe machines you ſit or lie down, and ſleep as conveniently as in a room of a houſe. Some alſo ride upon elephants. Horſes are very ſcarce. In ſome parts of this Soobah are manufactured hempen carpets, ſo beautiful, that they ſeem to be made of ſilk. The inhabitants of Bengal are exceedingly fond of ſalt, which is ſcarce in ſome parts of this Soobah.

Diamonds, emeralds, pearls, agates, and cornelians are brought from other countries to the ſea-ports of this Soobah.

Their flowers and fruits are fine and in plenty. The beetlenut ſtains the lips of thoſe who eat it quite red (8).

Jennutabad

(8) As it may not be diſpleaſing to the naturaliſt to ſee a paſſage, which I have not inſerted in the text, on account of its being rather indecent,

Jennutabad is a very ancient city, and was once the capital of Bengal. Formerly it was called Lucknowty, and ſometimes Gowr, the name it now bears was given by the late emperor. Here is a fine fort, to the eaſtward of which is a large lake, called Chutteahputtea, in which are many iſlands. If the dams break during the heavy periodical rains, the city is laid under water. To the northward of this fort, at the diſtance of a coſe, is a large building, a work of great antiquity, where there is a reſervoir of water called Peazbarry, which is of a very noxious property. It was uſual when a criminal was capitally condemned, to confine him in this building, where, being allowed no other drink than this water, he expired in a very ſhort time; but his majeſty has ordered this puniſhment to be diſcontinued.

indecent, I ſhall here ſubjoin it both in the original language and in Latin.

خواجه سرا ازين ديار بر آيد و آن سه كونه
بود صندلي بادامي كافوري نخست را هر
سه عضو از بيخ برند واطلسي نيز كو يند دو
بيين را قدري الت فعلي باشد سيو بيين
آنكه خصيين اورا هنكام خوردي بمالش
نابود سازند يابر آرند چنان بر كزارند جز
آدمي هر جانداري كه خصي كنند ازان سر
كشي فرو نشيند و مردم زادرا بر افزيد

Tria inde genera eunuchorum veniunt, quos Sundâlos, Budâmos et Cafooros nuncupant: Priores, partibus genitalibus radicaliter exſectis, Atleeſes etiam nominant. Budâmis pars ſolum Penis relinquitur. Cafooros adhuc teneræ ætatis Teſtes vel compreſſi conficiuntur vel exſecantur: tamen notatum eſt, caſtrationem, quæ veneris deſiderium cæteris omnibus animalibus tollit, hominibus ſolis excitare.

Mah-

Mahmoodabad. The fort is ſurrounded by a marſh. When Sheer Khan conquered this country, ſome of the Rajah's elephants fled into the wilds, where they have increaſed to great numbers. This Sircar produces long pepper.

The Sircar of Khaleefutabad abounds alſo with elephants, and long pepper.

Sircar Bokla is upon the banks of the ſea. The fort is ſituated amongſt trees. On the firſt day of the moon the water begins to riſe, and continues increaſing till the fourteenth, from which time to the end of the month it decreaſes gradually every day. In the 29th year of the preſent reign, one afternoon at three o'clock, there was a terrible inundation, which deluged the whole Sircar. The Rajah was at an entertainment, from whence he embarked in a boat: his ſon, Parminund Roy, with many people, climbed to the top of a Hindoo temple; and the merchants betook themſelves to the high lands. It blew a hurricane, with thunder and lightning for five hours, during which time the ſea was greatly agitated. The houſes and boats were ſwallowed up, nothing remaining but the Hindoo temple and the heights. Near two hundred thouſand living creatures periſhed in this calamity.

Sircar Ghoraghaut produces raw ſilk, gunneys, and plenty of Tanghion horſes. Here are abundance of fruits in high perfection, amongſt the reſt is one called the Lutken, of the ſize of a walnut, but to the taſte is ſomewhat like the pomegranate; it contains three ſeeds.

Sircar Barbuckabad is famous for a fine cloth, called Gungajel, and great abundance of oranges.

Sircar Bazooha. The foreſts of this Sircar ſupply timbers fit for building boats, and for the beams of houſes: and here is an iron mine.

Sircar

Sircar Sunargong. In this Sircar is fabricated a very beautiful cloth, called Caſſah. In the town of Catarehſoonder is a large reſervoir of water, which gives a peculiar whiteneſs to the cloths that are waſhed in it.

Sircar Silhet is very mountainous. It furniſhes many eunuch ſlaves for the ſerais (or ſeraglios). Here grows a delicious fruit, called Soontara, in colour like an orange, but of an oblong form. China root is produced here in great plenty, which was but lately diſcovered by ſome Turks. In theſe mountains is abundance of lignum aloes. They fell the trees at the end of the rains, and leave them expoſed to the weather for ſome time; after which they reject all thoſe that are anywiſe rotten. The Bunraj is a bird with a black body, red eyes, a long tail, and wings beautifully variegated, meaſuring a cubit when extended; they are eaſily tamed, and will imitate the voice of any animal. The Sheergunj is another bird, which differs from the former but in the colour of its legs and bill, which are red. They both eat fleſh, and prey upon ſmall birds.

Chittagong is a large city, ſituated amongſt trees upon the banks of the ſea, and is a great emporium, being the reſort of chriſtian and other merchants.

Shereefabad produces very beautiful white bullocks, of a great ſize, who will carry a burden of fifteen maunds, and, like camels, they bend the knees to be loaded. It is alſo noted for large goats and fighting cocks.

Satgong. There are two emporiums, a mile diſtant from each other; one called Satgong, and the other Hoogly, with its dependancies; both of which are in the poſſeſſion of the Europeans. Satgong is famous for pomegranates.

Madarun.

Madurun. In this Sircar, at a place called Huneyeh, is a diamond mine, where are found only ſmall ſtones.

ORISSA.

This formerly was an independent country. The climate is very healthy. It conſiſts of five Sircars, viz. Jalaſor, Buderuck, Cuttek, Kullengdundpaut, and Rajemahindrah. Theſe five Sircars are now added to Bengal.

Oriſſa contains one hundred and twenty-nine brick forts, ſubject to the command of Gujeputty.

The periodical rains continue here eight months; and they have three months of winter, and only one month that is very hot.

Rice is cultivated here in great abundance. The inhabitants live upon rice, fiſh, and vegetables. After boiling the rice, they ſteep it in cold water, and eat it the ſecond day.

The men are very effeminate, being exceedingly fond of ornaments, and anointing their bodies with Sandal-wood oil. The women cover only the lower parts of the body, and many make themſelves dreſſes of the leaves of trees. They live in huts made of the leaves of the Tewar tree.

Here are many idolatrous temples built of ſtone, and of great height.

Their women, contrary to the general cuſtom of Hindoos, may marry two or three times.

Paper and ink are ſeldom uſed here: for the moſt part

part they write with an iron ſtyle on the leaf of the Taar tree, and they hold the pen with the fiſt clenched.

Here are manufactures of cloth. Some elephants are found in this province.

The fruits and flowers of Oriſſa are very fine, and in great plenty. The Nuſreen is a flower delicately formed, and of an exquiſite ſmell; the outer ſide of the leaves is white, and the inner is of a yellow colour. The Kewrah grows here quite common, and they have great variety of the beetle leaf.

They reckon all their accounts in Cowris, which is a ſmall white ſhell, with an aperture in the middle, and they are found on the ſea-ſhore. Four Cowries they call a Gundah, five Gundahs a Boory, four Boories are a Pun, ſixteen Pun one Khawun (ſometimes they reckon 20 Pun to the Khawun) and ten Khawuns are a Rupee.

CUTTEK.

At the capital bearing this name is a ſtone fort, ſituated between two rivers, the Mahanuddy and the Gunjoory, the former of which is held in great veneration by the Hindoos. Within the fort are many magnificent buildings, and it is the reſidence of the governor of the province.

The country, for five or ſix coſe round the fort, is ſo low, that in the rainy ſeaſon it is entirely under water.

Here is a fine palace built by Rajah Muckund Deo, conſiſting of nine ſtories. The firſt ſtory is for the elephants, camels, and horſes. The ſecond, for the artillery and military ſtores; where are alſo quarters for the guards and other attendants. The third is occupied

pied by the porters and watchmen. The fourth is appropriated for the ſeveral artificers. The kitchens make the fifth range. The ſixth contains the Rajah's public apartments. The ſeventh is for the tranſaction of private buſineſs. The eighth is where the women reſide. And the ninth is the Rajah's ſleeping apartments. To the ſouth of this palace is a very ancient Hindoo temple.

In the town of Purſotem, on the banks of the ſea, ſtands the temple of Jagnaut, near to which are the images of Kiſhen, his brother and their ſiſter, made of ſandal-wood, which are ſaid to be four thouſand years old.

It is related that Rajah Inderdummun, of Neelkurburbut, ſent a learned Brahmin to pitch upon a proper ſpot for the foundation of a city. After a long ſearch, he arrived upon the banks of the ſea, which he thought, on many accounts, preferable to any place he had yet ſeen. Whilſt he was debating with himſelf whether to fix upon this ſpot, or to continue his journey in queſt of a better, he ſaw a crow dive into the water, and after having waſhed it's body, it made obeiſance to the ſea. The Brahmin ws aſtoniſhed at this ſight, and as he underſtood the language of birds, he aſked the crow the reaſon of this ſtrange procedure. The crow anſwered, "I was formerly of the tribe of the Dewtah*, and from the curſe of a religious man, was transformed into this ſhape; know that this ſpot is highly favoured by the Creator of the univerſe; and whoever abides here, and applies his mind to the worſhip of God, he ſhall quickly proſper. It is a long time that I have been worſhipping in this place, and the ſeaſon for the accompliſhment of my deſires is near at hand. If you are of the number of the righteous, remain here a ſhort

* Celeſtials.

period,

period, and behold and comprehend the wonders of this land." The Brahmin, in conformity to the words of the crow, remained on that ſpot, and after a ſhort time, what the crow had foretold was revealed unto him, and of which he apprized the Rajah, who built a large city and a place of worſhip upon the ſpot where the crow had appeared. The Rajah one night, after having diſtributed juſtice, heard in a dream a voice ſaying, "On a certain day caſt thine eyes upon the ſea ſhore, when there will ariſe out of the water a piece of wood fifty-two inches long, and one and a half cubits broad: this is the true form of the deity, take it up, and keep it hidden in thine houſe ſeven days, and in whatever ſhape it ſhall then appear, place it in the Temple, and worſhip it." It happening juſt as the Rajah had dreamt, he, as inſtructed by the revelation, called the image Juganaut, and having ornamented it with gold and precious ſtones, he placed it in the Temple, when it became the object of worſhip of all ranks of people, and is reported to have performed many miracles. It is pretended that when Callapahar conquered this country for Soliman Goorzany, he threw the wooden image of Juganaut into a fire, which having no effect upon it, he ordered it to be caſt into the ſea, from whence it was again recovered. And in order to give credit to theſe images, they relate a number of ſuch incredible ſtories.

The Brahmins waſh the images of Juganaut ſix times every day, and dreſs them every time in freſh clothes; as ſoon as they are dreſſed, fifty-ſix Brahmins attend them, and preſent them with various kinds of food. The quantity of victuals offered to theſe idols is ſo very great, as to feed twenty thouſand perſons. They alſo at certain times carry the image in proceſſion upon a carriage of ſixteen wheels, which in the Hindovee language is called Ruhth; and they believe that whoever

ever aſſiſts in drawing it along obtains remiſſion of all his ſins.

Near to Juganaut is the temple of the Sun, in the erecting of which was expended the whole revenue of Oriſſa for twelve years. No one can behold this immenſe edifice without being ſtruck with amazement. The wall which ſurrounds the whole is one hundred and fifty cubits high, and nineteen cubits thick. There are three entrances to it. At the eaſtern gate are two very fine figures of elephants, each with a man upon his trunk. To the weſt are two ſurpriſing figures of horſemen, completely armed; and over the northern gate are carved two tigers, who having killed two elephants, are ſitting upon them. In the front of the gate is a pillar of black ſtone, of an octagonal form, fifty cubits high. There are nine flights of ſteps; after aſcending which, you come into an extenſive encloſure, where you diſcover a large dome, conſtructed of ſtone, upon which are carved the ſun and the ſtars, and round them is a border, where are repreſented a variety of human figures, expreſſing the different paſſions of the mind; ſome kneeling, others proſtrated with their faces upon the earth; together with minſtrels, and a number of ſtrange and wonderful animals, ſuch as never exiſted but in imagination. This is ſaid to be a work of ſeven hundred and thirty years' antiquity. Rajah Nurſing Dĕo finiſhed this building, thereby erecting for himſelf a laſting monument of fame. There are twenty-eight other temples belonging to this pagoda, ſix before the northern gate, and twenty-two without the encloſure; and they are all reported to have performed miracles.

Many pretend that at this place is the tomb of Kebeer Mowehhed, and to this day they relate many ſtories of his ſayings and actions. He was revered both by Mahommedans and Hindoos, on account of his wiſdom and exemplary virtue. When he died, the Brahmins

wanted to carry his body to be burned, and the Mahommedans inſiſted on burying it, but when they lifted up the ſheet from the bier, the corpſe could not be found.

The Soobah of Bengal conſiſts of twenty-four Sircars, and ſeven hundred and eighty-ſeven Mahls. The revenue is fifty-nine crore, eighty-four lacks, fifty-nine thouſand three hundred and nineteen dams, or ſicca rupees, 1,49,61,482—15—2 in money; and the Zemindars (who are moſtly Koits) furniſh alſo 23,330 cavalry; 801,158 infantry, 170 elephants, 4260 cannon, and 4400 boats.

A ſummary Account of the Princes of Bengal.

Four thouſand and ninety-ſix years prior to the date of this book, Rajah Bhugrut having come to Dehly, to the aſſiſtance of Rajah Jirjoodhun, gallantly fell in the war of the Mahabahrut.

Rajah Noe, when the cup of life was filled to the brim, was ſucceeded in the government by Luckmeenyah, the ſon of Luckmen. At that time Nuddea was the capital of Bengal, when it abounded with wiſdom; but now it is thinly inhabited, although it be ſtill conſpicuous for learning.

The aſtrologers foretold Rajah Luckmeenyah of the loſs of his kingdom, and of the eſtabliſhment of another religion; both which points, they ſaid, would be accompliſhed in the perſon of Mahommed Bukhtyar Khuljee; yet the Rajah was ſo infatuated, that he would not liſten to their predictions: however many of his people fled into diſtant countries for ſafety.

At this time Shahĕbeddeen had ſent into Hindoſtan Koteb-eddeen Ibek, whoſe general, Mahommed Bukhtyar Khuljee, poſſeſſed himſelf of the Soobah of Bahar, and

and then marched towards Bengal; upon which the Rajah made his eſcape in a boat. Khuljee having plundered and entirely deſtroyed the city of Nuddea, made Lucknowty the capital of Bengal; from that period Bengal began to be ſubject to the kings of Dehly.

During the reign of Towghluck Khan, Kudder Khan was employed by him in Bengal, till Fukhireddeen Sillahdar revolted, put him to death, aſſumed the government, and refuſed obedience to the kings of Dehly.

Mullick Aly Mobarick, who had been one of the generals of Kudder Khan, took the title of Allaheddeen, and made war upon Fukhireddeen, whom having taken in battle, he ſlew, and then cauſed himſelf to be proclaimed king.

Hajee Alyas Alla-ey, who was one of the nobles of Bengal, entered into a confederacy with ſome other chiefs, and having killed Allaheddeen, he uſurped the kingdom under the title of Shumſeddeen, and he is ſometimes alſo called Bungereh. Sultan Feeroz marched from Dehly to puniſh him, and for ſome time carried on a briſk war; but the rainy ſeaſon approaching, he accepted of a ſubmiſſion, and returned to Dehly.

When Shumſeddeen died, the chiefs of the army placed upon the throne his eldeſt ſon, whom they ſtyled Secunder Shah. Upon this occaſion Feeroz came again into Bengal, and was reconciled in like manner to Secunder Shah, as he had been to his father.

Secunder was ſucceeded in the government by his ſon Ghiaſſeddeen. Hafiz of Shiraz ſent him an ode, in which is the following verſe: "All the parrots of Hind will enjoy the ſweets of the Perſian ſugarcandy, which is now going to Bengal."

An Hindoo Zemeendar, named Kanſy, having fraudulently obtained a victory over Ghiaſſeddeen, uſurped the kingdom.

When Kanſy died, his ſon became a Mahommedan, and obtained the throne, with the title of Jilaleddeen.

It was the cuſtom in thoſe times, for the palace to be guarded by ſeveral thouſand pykes, who are a kind of infantry. An eunuch entered into a confederacy with theſe guards, who one night killed the king, Futteh Shah, when the eunuch aſcended the throne, under the title of Barbuck Shah.

Feeroz Shah was alſo put to death by theſe guards, and his ſon Mahmood Shah raiſed to the throne.

He was by the like intrigue murdered, and ſucceeded by his Ethiopian ſlave, named Mozuffer.

This Mozuffer met with the ſame fate as his maſter, through the management of one of his ſervants, named Allaheddeen, who likewiſe aſſumed the kingdom, and reigned with great juſtice. He diſbanded the pykes, but ſubſtituted in their ſtead low Sirhengs.

Nuſſeeb Shah, his ſon, was alſo of a very upright and charitable diſpoſition, and behaved with great kindneſs to his brothers.

When Sultan Baber had ſlain Sultan Ibrahim in battle, his brother, and the other chiefs of the army, put themſelves under the protection of Nuſſeeb Shah, and found ſafety.

Hemayun raiſed to the Soobadary of Bengal, Jehangeer Kuly Khan Beg, whom Sheer Khan, when he

again gained the victory, drew to him by proteſtations of ſafety, and then ſlew him.

During the reign of Seleem Khan, (at Dehly) this kingdom was ruled with ſtrict juſtice by Mahommed Khan, one of his relations, and when he was killed in war by Mumraze Khan, he was ſucceeded in the kingdom by his ſon Khyfir Khan, who took the title of Behader Shah, and he ſlew Mumraze Khan in battle.

Taje Khan, who was one of the nobles of Seleem, killed Jilaleddeen, and ſucceeded him in the kingdom.

Taje Kha[illegible]other, Soleeman, although a tyrant[illegible]ne, and afterwards the names [illegible] and Daoud, diſhonoured the [illegible]hus concludes my abſtract.

[illegible]hat out of his mercy, this populous [illegible] be made glorious by the royal juſ-

TABLES

Of the Succeſſions of the ancient Rajahs, and of the Mahommedan Princes who have reigned in Bengal.

TABLE I.

The family of Bhugrut, of the Kehtry caſt, twenty-four Princes, reigned 2418 years.

	Reigned years.		Reigned years.
Bhugrut - -	218	Runbheem - -	108
Annungbheem -	175	Gujbheem - -	82

	Reigned years.		Reigned years.
Deodut	95	Owdeyſingh	85
Jugſingh	106	Biſſuſingh	88
Birmahſingh	97	Beermath	81
Mohundut	102	Ruckdeo	83
Benowdſingh	97	Rakhnuud	79
Seylerſein	96	Jugjeevun	107
Suthajeet	101	Kalloodund	85
Bhooput	90	Kamdeo	90
Suddruck	91	Bejykeren	71
Jeedruck	102	Sutſingh	89

The Family of Bowjgorya, [illegible]st, nine Princes, reigned [illegible] years.

	Reigned years.		
Bowjgorya	75	Pert[illegible]	
Lallſein	70	Gurre[illegible]	
Rajah Madhow	57	Luckhn[illegible]	
Summuntbowj	48	Nundbowj	[illegible]
Jennet	60		

TABLE III.

The Family of Udsoor, of the Koyth cast, eleven Princes, reigned 714 years.

	Reigned years.		Reigned years.
Udſoor	75	Girdher	80
Jamennybhan	73	Pirtehydehr	68
Anrood	78	Shiſhtdehr	58
Pertaub Rooder	65	Pirbahker	63
Bhowadet	69	Jydehr	23
Rekhdeo	62		

TABLE

TABLE IV.

The Family of Bhowpaul, of the Koyth cast, ten Princes, reigned 698 years.

	Reigned years.		Reigned years.
Bhowpaul	55	Biggenpaul	75
Dheerpaul	95	Jypaul	98
Deopaul	83	Rajpaul	98
Bowputpaul	70	Bhowgpaul, his brother	5
Dhunputpaul	45	Jugpaul, his ſon	74

TABLE V.

The Family of Sookhſein, of the Koyth cast, ſeven Princes, reigned 160 years.

	Reigned years.		Reigned years.
Sookhſein	3	Madhowſein	10
Billalſein (he built the fort of Gowr)	50	Kyſooſein	15
Lukhenſein	7	Suddaſein	18
		Nowjeh	3

Sixty-one Rajahs reigned for the ſpace of 4544 years, when Bengal became ſubject to the kings of Dehly. From the time of Sultan Kotebeddeen Ibek, till the reign of Sultan Mahommed Towghlich Shah, includes 17 Princes, who reigned about 150 years.

TABLE VI.

Of the Mahommedan Princes of Bengal from the time of Towghlich Shah.

	Reigned years.
Mullick Fekhreddeen Sillahdar	2 years and ſome months.
Sultan Allaheddeen	1 ditto and ſome ditto.
Shumſeddeen Bungerah	16 ditto and ſome ditto.

Secunder,

	Reigned years.
Secunder, his ſon	9 years and ſome months.
Sultan Ghiaſſeddeen, his ſon	7 ditto and ſome ditto.
Sultan-ul Sulateen, his ſon	10 years.
Shumſeddeen, his ſon	3 years and ſome months.
Kanſy Bhowmy	7 years.
Sultan Jilaleddeen	17 years.
Sultan Ahmed, his ſon	16 years.
Naſſer, his ſlave	a week, or according to others only half a day.
Naſſer Shah, a grandſon of Shumſeddeen Bungerah	2 years.
Barbuck Shah	17 years.
Youſef Shah	7 years 6 months.
Secunder Shah	half a day.
Futteh Shah	7 years 5 months.
Barbuck Shah	$2\frac{1}{2}$ days.
Feeroz Shah	3 years.
Mahommed Shah, his ſon	1 year.
Mozuffer, an Ethiopian	3 years and 5 months.
Allaheddeen	27 years and ſome months.
Nuſſeeb Shah, his ſon	11 years.

Sheer Khan.
Hemayun.
Sheer Khan again.
Mahommed Khan.
Bahader Shah.
Jilaleddeen, his brother.
Ghiaſſeddeen.
Taje Khan.
Soliman.
Baizeed.
Daoud.

THE SOOBAH OF BAHAR.

IT is ſituated in the ſecond climate. The length from Gurhee to Rhotas is 120 coſe, and the breadth from Tirhoot to the northern mountains, includes 110 coſe. It is bounded on the eaſt by Bengal, has Allahabad and Owdh on the weſt, and on the north and ſouth are large mountains.

The principal rivers of this Soobah are the Ganges and the Sown; whatever wood, or leather, or any thing of that kind, which is ſoft, and does not ſoon periſh, is thrown into the Sown, becomes petrified. The Sown, the Nerbuddah, and the Cheleh (or Chelum), all three ſpring from one ſource, near Kurrah. The water of the Sown is cool, pleaſant to the taſte, and wholeſome; having run to the ſouth as far as Muneyr, it then unites with the Ganges. The river Gunduck comes from the north, and empties itſelf into the Ganges near Hajeepoor. Thoſe who drink this water are afflicted with wens in their necks, which continue to increaſe till they become as large as a cocoa-nut. Young people are the moſt ſeverely afflicted with this diſorder.

Salgram is a black ſtone, which the Hindoos hold ſacred, paying great adoration to it. The criterions of it's excellence are roundneſs, ſmallneſs, and an oily appearance. According to the difference of their forms, they have various names and properties aſcribed to them. Some of theſe ſtones are perforated with one or more holes, and ſome are quite perfect. They contain ſome gold ore. Some pretend that a worm is bred in the ſtone, which eats it's way through; and others ſay that a worm makes a paſſage into the ſtone. The Hindoos have written a large book upon the properties and virtues of this ſtone. It is a tenet of their religion, that any idol which is mutilated, thereby loſes all ſanc-

tity,

tity, excepting theſe ſtones, which although broken, retain their efficacy. They are found in the river Sown, at the diſtance of forty coſe from the ſource.

Kerumnaſſa is a river, which, after running from the ſouth to Chowſa, then empties itſelf into the Ganges; it's water is greatly diſcommended. The river Poonpoon runs from the ſouth, and enters the Ganges at Patna. There are a number of ſmaller rivers in this Soobah, of which I take no notice.

The ſummer months here are very hot; but the winter is very temperate. The rains continue for ſix months.

The country is continually covered with verdure, and the ſoil is ſo hard, that, during the ſtormy winds which blow here, you are not much incommoded with duſt. Agriculture is here in the higheſt perfection, the rice being ſo excellent, and of ſuch a variety of ſpecies, as are no where to be equalled.

Keſaree is a ſmall grain, reſembling peaſe, which is eaten by the lower claſſes of people, but it is very unwholeſome.

Sugar-cane is cultivated here in great abundance, and in high perfection.

Mughee is that ſpecies of the beetle leaf which is moſt eſteemed; it is of a very thin and delicate texture; of a fragrant ſmell, with a beautiful colour, and the flavour is delicious.

At Muneyr grows a flower, called Mujgund, reſembling the Dehtoorah, and which for fragrance excels that of every other place.

Milk

Milk is here very good, and to be procured at a cheap rate.

It is not cuſtomary in Bahar to divide the crops. The huſbandman brings the rents himſelf, and when he makes his firſt payment, he comes dreſſed in his beſt attire.

Moſt of their houſes are roofed with tiles. Plenty of good elephants are to be procured here. The inhabitants are famous for building boats. Horſes and camels are ſcarce. Bahar is famous for parrots and goats, and they have cut goats ſo fat as not to be able to walk, being carried about upon litters. Their fighting cocks are remarkable for affording great ſport; there are alſo plenty of different kinds of hawks. Gilded glaſs is manufactured here.

In Sircar Bahar, near a village called Rajgurh, is a quarry of ſtone, reſembling marble, of which they make ornaments. Good paper is manufactured here. Geya, the place of Hindoo worſhip, is in this Sircar; they call it Birhm Geya, being conſecrated to Brahma. Here is carried on a traffick of precious ſtones, which are brought from other countries.

In Sircar Mungeer is raiſed a ſtone wall, extending from the Ganges to the mountains; and this wall is conſidered to be the boundary between Bengal and Bahar.

In Sircar Hajypoor, there are great plenty of the fruits called Kuthul, and Budhul; ſome of the firſt are ſo large as to be too heavy a load for one man to carry.

In Sircar Chumparun, they ſow a grain called maſh, without ploughing the ground, and it requires no further attention. Long pepper grows here in the wilds.

Tirhoot has from old time been the reſidence of Hindoo

Hindoo learning. The water and air of this place are much celebrated. The inhabitants have a method of preſerving milk curds for a year. If thoſe who ſell milk adulterate it, ſome unforeſeen accident befals them. Buffaloes are here ſo fierce, that they will attack a tiger. Here are many lakes, the bottom of one of which is unfathomable, and the water never decreaſes. There are delightful groves of orange trees, which extend thirty coſe. In the rainy ſeaſon, the deer and tigers repair to the high ſpots, where the inhabitants hunt them; the deer they ſurround with an encloſure, and take them when they pleaſe.

Rhotas is a very ſtrong fortreſs, ſituated upon a lofty mountain, of moſt difficult acceſs; it is fourteen coſe in circumference. The encloſed land is cultivated, and within this ſpace are many ſprings; and water may be procured in any part, by digging three or four el below the ſurface of the earth. There are ſeveral la within the fort. In the rains there are not leſs two hundred delightful cataracts. This Soobah tains ſeven Sircars, ſubdivided into 199 Pergu The groſs amount of revenue is twenty-two cr teen lacks, nineteen thouſand four hundre dams and a half, or ſicca rupees 55,47,985 1

One hundred and thirty-eight of theſe I are meaſured, and amount to twenty-four lacks, four thouſand one hundred and twenty beegahs, which yield to the ſtate 18,268,1774½ dams, or ſicca rupees 43,160044.

The unmeaſured lands, conſiſting of 61 pergunnahs, are rated at 49,237,630½ dams, or ſicca rupees 1,23,0940 12 5; out of which ſum, 22 lacks, 72 thouſand, and 149 dams, or ſicca rupees 55,803 8 10 are Seyurghal.

The Soobah of Bahar furniſhes 11,415 cavalry, 449,350 infantry, and 100 boats.

THE

THE SOOBAH OF ALLAHABAD.

IT is ſituated in the ſecond climate. In length from Sunjooly Jownpoor to the ſouthern mountains are 160 coſe, and the breadth, from Chowſa Ferry to Ghatempoor, includes 122 coſe. To the eaſt it has Bahar; on the north Owdh; Bundhoo lies on the ſouth; and Agra on the weſt.

The principal rivers in this Soobah are the Ganges, and the Jown (or Jumna), beſides which there are the Arund, the Geyn, the Seroo, the Birnah, and ſeveral other ſmaller ones.

Variety of fruits, flowers, and eſculent plants grow here; and it produces abundance of melons and grapes.

Agriculture is here in great perfection; but they do not cultivate any Jewary, nor Ludereh; and Mowth is ſcarce.

They fabricate here Jhewnah, Meergool, and other cloths; the moſt beautiful of which are thoſe made at Benaris, Jemalabad, and Mow. At Jownpoor, Nerwal, and ſome other places are manufactures of woollen carpets.

There are great variety, and plenty of game.

The ancient name of Allahabad was Piyaug. His majeſty gave it the name of Allahabad, and built a ſtone fort, in which are many magnificent edifices. The Hindoos call this ſpot *the king of worshipped places*, becauſe that near to it is the junction of the Ganges, the Jumna, and the Sirſootty; although there be not any diſtinct branch of the latter viſible here.

Near

Near the town of Kuntut are caught a great number of elephants.

It is aſtoniſhing that, when the planet Jupiter enters the conſtellation Leo, a hill ariſes out of the middle of the Ganges, and remains for a month; ſo that people go upon it and perform divine worſhip.

Baranaſſey, commonly called Banaris, is a large city, ſituated between two rivers, the Birnah and the Aſſey. In ancient books this city is called Kaſſy. It is in the form of a bow, and the river Ganges reſembles the bowſtring. Formerly here was an idolatrous temple, to which the Hindoos uſed to make pilgrimages, encompaſſing it in the manner of Mecca, and performing many ceremonies like thoſe obſerved by the Hajees. It has from old time been the capital ſeat of Hindoo learning, multitudes of people flocking hither from great diſtances; and they proſecute their ſtudies and devotions with indefatigable application. Some particulars hereof ſhall be related in the ſequel of this hiſtory.

In A. H. 410, Sultan Mahmood Guznevy came hither, and gained a few converts to the faith. He viſited it a ſecond time in 413. He blockaded the fortreſs of Gauliar, but raiſed the ſiege upon terms of compromiſe. Then he formed a deſign of taking Kalinjer; but, after much entreaty, he accepted from Nund, the governor of the fort, three hundred elephants, and ſome complimentary verſes, with which he was ſo much pleaſed, that he not only continued him in that government, but alſo put fourteen other places under his command.

Jownpoor is a large city; it was founded by Sultan Fecroz, king of Dehly, who named it after his couſin Fukhered-

Fukhéreddeen Jowna. Its longitude is 109 degrees and 6 minutes, and latitude 26 degrees 15 minutes.

Chunar is a ſtone fort, of incomparable ſtrength, ſituated upon a hill; and the river Ganges runs at the foot of it. Near this fort are a race of people who go quite naked, living in the wilds, and ſubſiſting by the uſe of their bows and arrows. In thoſe wilds are alſo elephants.

Kalinjer is a ſtone fort, ſituated upon a very lofty mountain. No one can tell by whom it was founded. Within it are many idolatrous temples. Here is an idol, called Kalbihroon, 18 cubits in height; and of which they relate many marvellous ſtories. In the compaſs of this fort are many ſprings and lakes, and near it are thick foreſts, where they catch elephants; the Lacheen, the Baſheh, and other birds. Ebony is found here: and a variety of wild fruits. In this neighbourhood is an iron mine. At the diſtance of 20 coſe from the fort, the huſbandmen ſometimes find ſmall diamonds; and it is ſaid that Rajah Keerut Sing, a former governor of this fort, had ſix very valuable ſtones. During his government, there lived a Brahmin who had a parrot, which returned rational anſwers to all queſtions that were put to him; and ſome aſſert that this bird remembered every thing that he heard. There lived alſo at that time a ſinger, named Bukhſhoo, who was unequalled for ſkill in the art of muſic; and the rajah had alſo two beautiful female bond-maids, who were likewiſe fine ſingers. Sultan Bahader Gujeratty, having formed an intimacy with the rajah, wanted to have one of the three, and the rajah generouſly ſent him Bukhſhoo. Then Sheer Khan ſent and demanded the other two melodious ſingers; and, when his meſſenger returned with a refuſal, he ſurrounded the fort and cut off its ſupplies; whereby the beſieged were reduced to great diſtreſs. The rajah deſpairing of preſerv-

ing

ing his reputation, which the Hindoos hold ſacred, burnt his women to aſhes, and then deſtroyed himſelf. But God did not ſuffer the wicked deſigns of Sheer Khan to go unpuniſhed, for no ſooner had he poſſeſſed himſelf of the fort, but fire fell upon the magazine of powder and deſtroyed him.

This ſoobah contains ten ſircars, divided into one hundred and ſeventy-ſeven pergunnahs. Revenue 21,24,27119 dams, or ſicca rupees 53,10,695—7—9, and 12,00000 beetle leaves.

It furniſhes 11,375 cavalry, 237,870 infantry, and 323 elephants.

A ſummary History of the Kings of Allahabad.

THIS ſoobah was early ſubject to the emperors of Dehly; and Sultan Mahommed, ſon of Feeroz Shah, upon his aſcenſion of the throne, appointed to this government Mullick Sereer, a eunuch of the palace, and dignified him with the title of Sultan-ul Sherk. This eunuch had been given to Sultan Mahommed by his grandfather Khan Jehan.

At the death of Sultan-ul Sherk, his adopted ſon, Mobarak Kerunfool, with the aſſiſtance of the chiefs of the ſoobah, aſſumed the government, ſtruck coin, and had the Khotbah read in his own name. When advice thereof was brought to Dehly, the emperor marched at the head of a large army, and encamped on the banks of the Ganges; where both armies came to an engagement, in which, neither having gained any ſuperiority, they returned to their reſpective kingdoms.

When Sultan Mahommed died, he was ſucceeded in the empire of Dehly by his younger brother Ibraheem, who

who was an active and a good prince, and he puniſhed the rebellion of Kerunfool and ſome others. During his reign flouriſhed Cazy Shahebeddeen, one of the moſt renowned names in Hindoſtan for wiſdom and learning. At the time Timoor came to Dehly, Shahebeddeen arrived at Jownpoor with his maſter Mollana Khojahgee, who was the ſucceſſor of Sheikh Naſſeereddeen Cheragh of Dehly. Shahmuddar who was eſteemed a ſaint in Hindoſtan, was cotemporary with Shahebeddeen. But the ſaint and the philoſopher have ſeldom had an affection for each other, ſo the Cazy and Shahmuddar did not much agree.

Upon the demiſe of Sultan Ibraheem, his eldeſt ſon, Bheekun Khan, mounted the throne, under the title of Mahommed. But, proving to be a bad prince, he was depoſed, and his brother Huſſein raiſed to the empire. The beginning of his reign was the admiration of every one, for juſtice and mildneſs. But, when he thought himſelf firmly eſtabliſhed on the throne, he began to be proud and arrogant, when having been put to flight in battle by Sultan Behlole, this prince left in the government of Allahabad his ſon Barbuck, and poſſeſſed himſelf of the empire of Dehly.

When Sultan Behlole died, he was ſucceeded by Sultan Secunder. At this time Sultan Huſſein, having formed alliances, and raiſed an army, made ſeveral attempts upon Dehly; but in him ended the Sherkyan dynaſty.

THE SOOBAH OF OWDH.

IT is ſituated in the ſecond climate. The length from Sircar Gowreckpoor to Kinoje, includes 135 coſe; and the breadth, from the northern mountains of Seddehpoor to the Soobah of Allahabad, compriſes

115 coſe. To the eaſt it has Bahar; on the north lie mountains; Manickpoor bounds it on the ſouth; and Kinoje on the weſt.

The water and air are good. The ſummer and winter are both temperate.

The large rivers are the Gehgher (or Gograh), the Gowdy (or Goomty), and the Sy. In the two firſt rivers are a variety of extraordinary aquatic animals.

Agriculture is here in great perfection; the rice, in general, is excellent; but thoſe called Sukdoſs, Mudcher, and Chunwah, are incomparable for whiteneſs, delicacy, odour, and digeſtiveneſs. They ſow their rice three months earlier than in any other part of Hindoſtan. By the time the rice is in ear, the rivers Sy and Gograh begin to overflow their banks; and by the commencement of the periodical rains, the country in general is inundated. The ſtalks of rice riſe as faſt as the water, unleſs the inundation be very rapid before the grain is in ear, in which caſe the crops are deſtroyed.

Here are great variety of fruits and flowers. Of game there are many kinds, and plenty of wild buffaloes. When the plains are inundated, the wild animals reſort to the high lands, and the hunting of them affords great diverſion. Some animals remain all day in the water, juſt keeping their noſes above the ſurface to breathe, and coming on ſhore only at night.

Owdh, which is one of the largeſt cities of Hindoſtan, is ſituated in longitude 118 degrees 6 minutes, and latitude 27 degrees 22 minutes. In ancient times this city is ſaid to have meaſured 148 coſe in length and 36 coſe in breadth. It is eſteemed one of the moſt ſacred places of antiquity. Upon ſifting the earth which is round about the city, ſmall grains of gold are ſometimes

ſometimes obtained from it. In the Tereetah Jowg, this city was the reſidence of Rajah Ramchund, who enjoyed the twofold office of king and prophet. At the diſtance of a coſe from the city the river Goghar unites with the Sy, which confluence runs at the foot of the fort.

Near this city are two ſepulchral monuments, one ſeven and the other ſix cubits in length. The vulgar pretend that they are the tombs of Seth and Job; and they relate wonderful ſtories of them. Some alſo conjecture that in the town of Ruttenpoor is the tomb of Kobeer-unitarian, who lived in the reign of Sultan Secundur Lowdy, and to whom the door of truth having been partly opened, he ſecluded himſelf from the world, and has left behind him a great many verſes in the Hindovy language, upon the ſubject of futurity.

Biratch is a large city, delightfully ſituated, amongſt a number of gardens, upon the banks of the river Sy. Sultan Maſſaood and Rejeb Sillar are both buried here. The common people of Hindoſtan, who are Mahommedans, hold them in great veneration, making pilgrimages to them from great diſtances, going together in large bodies, and carrying banners of cloth of gold. Sultan Maſſaood was a relation of Mahmood Guznevy. Rejeb Sillar, the father of Sultan Feerooz, king of Dehly, gained renown by his auſtere life and martyrdom. Near this city is a village called Dugown, which, for a great length of time, has had a mint for copper coinage.

From the northern mountains are imported a number of articles of commerce, which are brought upon the backs of men, and by horſes and goats. The principal articles imported are the following, viz. gold, copper, lead, muſk, cowtails, honey, chook (which is an acid made of lime and lemon juice boiled

to a conſiſtence), pomegranate ſeeds, grapes, dried ginger, pepper, redwood, tincar, civet, zedoary, wax, woollen cloths, wooden ware, and various ſpecies of hawks, together with amber, rock-ſalt, aſafœtida, and glaſs toys. In return, they carry back earthen ware.

Neemkhar is a famous large fort, and a place of great religious reſort; the river Gowdy runs near it. Here are a great number of idolatrous temples. In the neighbourhood of this place is a reſervoir of water, called Brahma Wurt Koond, which bubbles up ſo violently, and has ſuch a circular motion, that a man cannot force his way down into it, it ejecting whatever is thrown into it. Near this place there is alſo a hill, with a very ſmall ſpring of water, whoſe ſtream runs into the Gowdy. The ſpring is only four inches deep, and an ell in breadth. The Brahmins reſort hither to pay their devotions. The ſand, which is the bed of the ſtream, ſometimes aſſumes the form of Mahadeo, which vaniſhes again ſuddenly. If rice, or any other light ſubſtance, be thrown into this ſpring, it diſappears entirely. Here is alſo a place called Cheramutty, where, during the feaſt of the Hooly, flames iſſue out of the ground in a moſt aſtoniſhing manner.

Luckhnow is a large city, pleaſantly ſituated upon the banks of the Goomty, and the ſuburbs are alſo very delightful. Sheikh Meena, whom the people of this country conſider as a ſaint, lies buried here.

Soorej Koond is a place of religious worſhip, whither numbers of people reſort from far.

Khurry is a town ſituated upon the banks of the river Sy, upon which people go in boats to ſtrike fiſh.

Belgram is a little town, very healthy, and famous for producing men with lively imaginations and melo-

dious

dious voices. Here is a well, of which whoſever drinks for forty days continuance, it enlivens his underſtanding and brightens his eyeſight.

In this ſoobah are five ſircars, divided into one hundred and thirty-eight pergunnahs. The meaſured lands are one crore, one lack, ſeventy-one thouſand and eighty beegahs. The amount of revenue is 20,17,58,172 dams, or ſicca rupees 50,43,454—4, including of Seyurghal 85,21,658 dams, or ſicca rupees 2,13041—15, it ſupplies 7660 cavalry 168,250 infantry, and 59 elephants.

THE SOOBAH OF AGRA.

IT is ſituated in the ſecond climate. In length, from Ghatimpoor, which confines it on the ſide of Allahabad to Pulwul, the boundary towards Dehly, it meaſures 175 coſe; and its breadth is from Kinoje to Chundery, in Malwah.

It is bounded on the eaſt by Ghatempoor; on the north by the river Ganges; on the ſouth lies Chundery; and Pulwul confines it on the weſt.

In this ſoobah are many rivers, the chief of which are the Jown (or Jumna,) and the Chumbul. The firſt comes from the northern mountains; the other has its ſource at Haſſelpoor, in Malwah; and near Calpee it unites with the Jown.

A great many ſituations, in the ſouthern mountainous parts of this ſoobah, are remarkably pleaſant and healthy.

Agriculture is here in perfection. Here is abun-

dance of flowers and ſweet-ſcented oils; and very excellent beetle-leaf.

They have melons and grapes, as fine as are produced in Iran and Turan.

Agra is a large city, the air of which is eſteemed very healthy. The river Jown runs through it for five coſe, and on both ſides are delightful houſes and gardens, inhabited by people of all nations, and where are diſplayed the productions of every climate. His majeſty has erected a fort of red ſtone, the like of which no traveller has ever beheld. It contains alone five hundred ſtone buildings, of ſurpriſing conſtruction, in the Bengal, Gujerat, and other ſtyles; and the artificers have decorated them with beautiful paintings. At the eaſtern gate are carved in ſtone two elephants, with their riders, of exquiſite workmanſhip. In former times Agra was a village, dependant upon Byaneh, where Sultan Secunder Lowdy kept his court. Here his majeſty has founded a moſt magnificent city. On the oppoſite ſide of the river is the Charbagh (or four gardens), a monument of the magnificence of the inhabitant of paradiſe (Hemayun). The author of this book was born on that ſide of the river, and there are the tombs of his anceſtors, together with that of his elder brother Sheikh Fizu, Sheikh Allaheddeen Mujzoob, Meer Ruffyeddeen Sufvy, and many other eminent perſonages are alſo interred there.

Near the city of Agra, upon the banks of the river Jown, in a village called Rungleh, is a famous place of Hindoo worſhip.

Futtehpoor was formerly a village dependant on Byaneh, and then called Sickery. Upon Agra being made the ſeat of government, it alſo became a city. It is ſituated at the diſtance of twelve coſe from the

the city of Agra. It has a ſtone fort, containing magnificent buildings, and over one of the gates are two aſtoniſhing elephants, carved in ſtone. The royal palace and the houſes of the nobility are built upon the mountain, but the plains are alſo decorated with many houſes and gardens. His majeſty has cauſed to be erected upon the top of the mountain a moſque, a college, and a monaſtery for Sooſees, which are the admiration of travellers. Adjoining to the city is a lake, extending twelve coſe, and upon the edge of it his majeſty has built an amphitheatre with high minarets. The amphitheatre is uſed for the game of chowgong; and here are alſo exhibited the elephant fights. In this neighbourhood is a quarry of red ſtone, out of which they cut pillars and ſlabs of any dimenſion.

In Agra they manufacture blankets and fine ſtuffs; and here are aſſembled artificers of every denomination.

Byaneh, in former times, was a capital city. It has a large fort, containing many buildings and ſubterraneous caverns, where there are now found warlike weapons and kitchen utenſils. And here is a very high tower. The mangoes of this place are excellent, and ſome of them weigh above two pounds. This town is famous for very white ſugar. Here is a well, with the water of which they knead the ſugar into a paſte like flour, and form it into cakes, which they call Gundoreh, and it is carried to great diſtances as a rarity. It cannot be made with any other water. The indigo of this place is very fine, ſelling from ten to ſixteen rupees per maund. Excellent henna, of a high colour, is alſo to be procured here. This town is the burial place of many illuſtrious men. Toodeh Bheem is a place, at the diſtance of three coſe, where there is a cave full of water, whoſe depth is unfathomable. Mines of copper and torquoiſes have been diſcovered here,

here, but they will not defray the expence of being worked.

Mehtrah is a city upon the banks of the river Jown, where are many idolatrous temples, to which the Hindoos reſort.

Calpee is alſo a city upon the banks of the Jown, and where are the tombs of many great perſonages. Very good ſugar is to be procured here. At the time that the Sherkyan dynaſty firſt eſtabliſhed themſelves, the princes of Calpee were tributary to Dehly. When Kudder Khan, who governed here, rebelled, Sultan Howſhung came from Malwah, received his ſubmiſſion, and then reinſtated him in his government. Sultan Mahmood, of the Sherkyan dynaſty, took it from Nuſſer Khan, the ſon of Kudder Khan.

Kinoje, in ancient times, was the capital city of Hindoſtan.

Gauliar is a famous fort, in which are many ſtately buildings, and there is a ſtone elephant over the gate. The air and water of this place are both eſteemed good. It has always been celebrated for fine fingers and beautiful women; here is an iron mine.

Allore has conſiderable manufactures of woollen carpets and glaſs.

At Beerat are ſeveral copper-mines, ſo profitable, that, out of a maund of ore, they extract thirty-five ſeers of metal. Here has alſo been diſcovered a ſilver mine, but it is not worth working.

Near the mountains of Narnole is a well, which the Hindoos worſhip; and when the Tith of Amavus *

* Vide Vol. I.

happens

happens upon a Friday, the water flows over at ſunriſe.

There are alſo copper mines at Singhoneh Dadypoor, and at Kotepotely. And at the town of Kanwery are many cold and hot ſprings.

This ſoobah contains thirteen ſircars, ſubdivided into two hundred and three pergunnahs. The meaſured lands are two crore, ſeventy-eight lacks, ſixty-two thouſand one hundred and nine beegahs, and eighteen biſwahs. The amount of revenue is ſixty-four crore, ſixty-two lacks, fifty thouſand three hundred and four dams, or ſicca rupees 1,61,56,257—9—6; out of which there are of Seyurghal dams, one crore, twenty-one lacks, five thouſand ſeven hundred and three and a half, or ſicca rupees 2,55,392—9—3. It furniſhes 50,600 cavalry, 577,570 infantry, and 221 elephants.

THE SOOBAH OF MALWAH.

It is ſituated in the ſecond climate. The length, from Kurrah to Banſwareh, compriſes 245 coſe; and the breadth, from Chundery to Nuderbar, includes 230 coſe. It is bounded on the eaſt by Bandhnoo; on the north by Nerwer and mountains; on the ſouth by Boklaneh; and on the weſt by Gujerat and Ajmeer. The rivers Nerbuddah, Soopera, Calyſind, Neem, and Lowdy, flow through this ſoobah; and you cannot travel two or three coſe, without meeting with ſtreams of good water, whoſe banks are ſhaded by the wild willow, and other trees; and decorated with the hyacinth, and other beautiful and odoriferous flowers.

Here are abundance of lakes and verdant plains, ornamented with innumerable magnificent and elegant buildin

buildings. The climate is ſo temperate, that in winter there is no occaſion for warm clothing; nor is it neceſſary in ſummer to cool the water with ſaltpetre. But in the four rainy months, the night air is cold enough to render a quilt neceſſary.

The ſituation of this ſoobah, compared with the other parts of Hindoſtan, is ſomewhat high, and all the land is arable. Both harveſts are very good. Wheat, poppies, ſugar-cane, mangoes, muſk-melons, and grapes, are here in high perfection.

In Haſſelpoor the vine bears fruit twice a year. The beetle-leaf is very fine. Here are manufactured very good cloths.

The people of this ſoobah give their children opium to eat till they are three years old. The peaſant, and even the market people of this ſoobah, are never without arms.

Owjain is a large city, on the banks of the Soopera, which is held in high veneration by the Hindoos. It is aſtoniſhing that ſometimes this river flows with milk.

In the 40th year of the preſent reign, the author of this book was going to the Dekhan, by order of his majeſty, and when he arrived at Owjain, he was aſſured that a week before, or the ſixteenth of the month Ferverdeen, after eight o'clock at night, this prodigy happened; and people of all ranks, Muſſulmen and Hindoos, took up ſome of the milk*. In

* It is impoſſible to reconcile this fable to reaſon. Had our author only ſaid that the water of this river ſometimes reſembles milk, it might have been accounted for, by ſuppoſing that it was then accidentally impregnated with chalk. Pope, in his Windſor Foreſt, ſays of one of our rivers,

"And chalky Wey, that rolls a milky wave."

this

this city and its ſuburbs are 360 buildings, for the religious worſhip of Brahmins, and other Hindoos. Alſo in its vicinity is a well, called Kalbadeh, the water of which flows inceſſantly into a ciſtern, which is continually running over, and yet remains full. On all ſides of it the ancients had erected delightful ſeats.

Gurreh was formerly independent of this ſoobah. It abounds with foreſts, in which are great numbers of wild elephants. The huſbandmen here pay the revenues in gold mohurs and elephants. This province is ſo fertile, that it ſupplies both the Dekhan and Gujerat with grain.

Chundery is a very large ancient city, in which is a ſtone fort. It contains fourteen thouſand ſtone houſes, three hundred and eighty-four markets, three hundred and ſixty caravanſeras, and twelve thouſand moſques.

Toomur is a town ſituated on the banks of the river Butmah, in which are ſeen mermaids. Here is an idolatrous temple, in which, if you beat a drum, it makes no noiſe.

In ſircar Beejagurh there are many wild elephants.

Mundoo is a large city, whoſe fortreſs is 12 coſe in circuit, and in the centre of it is a minaret of eight ſtories. This city was formerly the capital of the Soobah, and here are many monuments of ancient magnificence. Here are the tombs of the Kuljyan Sultans. From the dome, which is over the ſepulchre of Sultan Mahmud, the ſon of Howſhung, there drops water in the height of ſummer, to the great aſtoniſhment of the ignorant; but men of underſtanding know how to account for it. Here is a ſpecies of tamarind as big as the cocoa-nut, the pulp of which is very white.

The

The learned amongſt the Hindoos relate that in this ſoobah there was diſcovered a ſtone, which, upon touching any metal, immediately converted it into gold; and they call this ſtone *Paris*. The following is the ſtory they tell of the manner in which it was diſcovered. Before the time of Bickermajeet, there reigned in this ſoobah Jyſing Deo, who was a very upright and juſt prince. During his reign, this *Paris-stone* accidentally ſtruck againſt the ſickle of a graſs-cutter, who was aſtoniſhed at the change which it effected in his ſickle; and, ſuppoſing it to be injured by the accident, he carried it to one Mondun, a blackſmith, to have it put to rights. The blackſmith diſcovering the property of the *Paris-stone*, took it from him, and by making a proper uſe of it, acquired immenſe wealth. At laſt, he thought ſuch an ineſtimable prize ought only to belong to the monarch of his country, and therefore carried and preſented it to him. The Rajah, out of the wealth which he obtained by this acquiſition, in the ſpace of twelve years built a fort; and at the requeſt of the blackſmith, many of the ſtones of the walls thereof were cut into the form of an anvil. Some time after the fort was completed, the Rajah gave a public entertainment on the banks of the Nerbuddah, and having determined with himſelf to beſtow a conſiderable largeſs upon his family Brahmin, put the *Paris-stone* into his hands. The ignorant Brahmin, diſpleaſed with ſuch a gift, threw it with indignation into the river. When he was informed of what he had done, he was confounded with ſhame, and overwhelmed with grief, and jumped into the river, to endeavour to recover it, but the water was ſo deep that he could not reach the bottom. And they ſay that to this day, that part of the river is unfathomable.

Dehar was the ſeat of government during the reign of Rajah Bhowj, and ſeveral of his ſucceſſors. The vine bears fruit here twice in a year. Firſt in the month

month of Auguſt, and the ſecond in December; but the firſt vintage is the beſt.

In Sircar Hatundyah are plenty of wild elephants.

Nuderbar is famous for muſk-melons and grapes.

This ſoobah contains 12 ſircars, ſubdivided into 301 pergunnahs, The meaſured land is 44,66,221 beegahs, and 6 biſwahs. The amount of revenue, twenty-four crore, ſix lack, ninety-five thouſand and fifty-two dams; or ſicca rupees 617,376—4—15, out of which eleven lacks, fifty thouſand, four hundred and thirty-three dams, or ſicca rupees 28,760—13, are Seyurghal. It contains 280,816 cavalry, 68,000 infantry, and 90 elephants.

A ſummary History of the Kings of Malwah.

IT is ſaid that two thouſand three hundred and fifty-five years, five months, and twenty-ſeven days, prior to the date of this book, which is the fortieth year of the reign, a man named Mahahmah, who was famed for the auſterity of his manners, built in this ſoobah a Fire-Temple, and worſhipped in it; and other pious perſons uniting themſelves with him, performed their religious rites: And many devoting themſelves for righteouſneſs ſake, threw themſelves into the flames. The tribe of Boodh, diſpleaſed with this cuſtom, complained againſt it to their prince; ſetting forth that many people were deſtroyed in this temple, and recommending the abolition of fire-worſhip amongſt the Brahmins, as the only means of aboliſhing this abuſe. The prince, in conſequence, prohibited men from ignicoly. Whereupon a number of the inhibited beſought Heaven to ſend them a mighty perſon, to puniſh the tribe of Boodh,

Boodh, and re-eſtabliſh the religion of the Brahmins. The holy fire had been extinguiſhed for ſome time, but, at the command of God, there iſſued from the temple a perſon under a human form, with a divine countenance, and carrying in his hand a bright ſword. This perſon, who was called Dhunjy, in a ſhort time became king, and gave new luſtre to the religion of the Brahmins. He afterwards left the Dekhan, and made Malwah the ſeat of his government. He lived to a great age, and the kingdom was inherited by his children, till that Putraj, the fifth in deſcent from him, dying without children, the nobles made Adutpunwar his ſucceſſor. He was the founder of the Punwar dynaſty. When Heymert was killed in battle, Gundrup was raiſed to the throne. The Hindoos believe that God cauſed the ſoul of Heymert to tranſmigrate into the body of Gundrup, who was a juſt and a munificent prince, and made his kingdom flouriſh. He had a ſon named Bickermajeet, who upon his death ſucceeded to the throne; and greatly extended his dominions. The Hindoos to this day make uſe of the commencement of his reign for an æra, and they relate many wonderful ſtories of him. It is certain, that by the knowledge of taliſmans and necromancy, he performed feats that aſtoniſhed the vulgar.

Chunderpaul obtained the kingdom, and conquered all Hindoſtan.

Beejehnund, once when he was hunting, found a dropt infant near a Munj plant*, who from that circumſtance was called Munj; and he educated him like his own ſon. When Beejehnund died, his own ſon Bhowj was an infant; on which account Munj was raiſed to the throne, and he was killed in the wars of the Dekhan. After him, in the 5411ſt year of the æra

* A ſpecies of henbane.

of

of Bickermajeet, Bhowj ſucceeded to the kingdom. He made conſiderable additions to his dominions by conqueſt; his reign was celebrated for his juſtice and liberality, and he gave ſuch encouragement to men of learning and wiſdom, that no leſs than five hundred ſages were to be found in his palace. He made trial of the abilities of them all, and found the moſt eminent among them were Beruj, and Dhunpaul, whoſe compoſitions are highly eſteemed to this day. It is related, that upon the birth of Bhowj, through the miſtake of the aſtrologers, or by the fault of thoſe whoſe buſineſs it was to mark the hour of his nativity, his father was convinced from his horoſcope, that he would never come to any good, and therefore ordered him to be expoſed in a diſtant part of the kingdom. He was here nouriſhed by the friendly hand of Divine Providence, for there could not poſſibly have been any intervention of human aid. The philoſopher Beruj, juſt mentioned, had not then become conſpicuous.

He now aſſiſted the fortune of Bhowj. He calculated his horoſcope with great care. He then wrote down a prediction of his future greatneſs and longevity; and threw the paper in the way of the rajah, who no ſooner beheld it, than paternal affection began to riſe in his breaſt. He again aſſembled together all the wiſe men, and made them ſcrutinize Bhowj's horoſcope, when it was diſcovered from whence the error in the former calculation had ariſen. He then went himſelf and ſought out Bhowj, who ſoon gave ſigns of future greatneſs. When he was eight years old, Munj (who on account of his minority at the death of his father, had been raiſed to the throne) entertained jealouſies of him, and employed perſons to deſtroy him ſecretly; but theſe agents taking compaſſion upon Bhowj, contrived his eſcape. At his departure he gave them a paper, containing what he would have them to ſay to the rajah, when he ſhould enquire about him. The

ſubſtance of the writing was this, "What kind of man "art thou who, from the darkneſs of thy ſoul, ſtaineſt "thy hands with the blood of the innocent. No mo- "narch hath carried with him, at his death, either king- "dom or treaſure; but you ſuppoſe that your reign "is to be immortal, and that you will experience no- "thing but happineſs." When this was read to Munj, he repented of what he had done, and ſhowed evident ſigns of contrition. When his confidents found him thus diſpoſed, they diſcovered the truth. The rajah, at theſe tidings, returned thanks to the Almighty, and nominated Bhowj his ſucceſſor in the kingdom.

At the death of Bhowj, his ſon Jy ſucceeded to the kingdom. When Jy died, there was not found any one of the Punwar tribe worthy to wear the crown; on which account Chytepaul, an eminent Zemeendar, was choſen king. He founded the Tenore dynaſty. After Ken- werpaul, the Chowhan dynaſty poſſeſſed the kingdom. In the reign of Maldeo, Sheikh Shah came from Ghuz- neen, and conquered Malwah, where he enjoyed a long reign. When he died, his ſon Allaheddeen was an in- fant, whereupon his vizeer, Dherumraj Soud poſſeſſed himſelf of the kingdom. But when Allaheddeen came to years of maturity, he made war upon Dherumraj, and put him to death. Chytepaul, a deſcendant of Manickdeo Chowhan, and who was in the ſervice of Kemaleddeen, became his murderer, and aſſumed the kingdom. In the reign of Beerſein, an Afghan enter- ed into a confederacy with ſome others, who laid them- ſelves in ambuſh, and killed the rajah whilſt he was hunting. He then ſeized the kingdom, and took the title of Jelaleddeen. Kerukſein, the ſon of Beerſein, having rendered many eminent ſervices to his maſter, the king of Kamroop, the king in return gave him his daughter in marriage, and appointed him his heir. When he had obtained the kingdom of Kamroop, by the death of his father-in-law, he led an army into Malwah

Malwah, to revenge the murder of his father, and Alum Shah was killed in battle. In the reign of Suckut Singh, Bahader Shah, king of the Dekhan, brought an army againſt him, and having killed the rajah, proceeded to Dehly, where he fell into the hands of Sultan Shahaheddeen. When Sultan Ghiaſſeddeen Baleen poſſeſſed the kingdom of Dehly, he was engaged in war with Sultan Mahommed, the ſon of Feeroz Shah. At the death of Ghiaſſeddeen, there was great confuſion in the kingdom of Dehly; upon which Dilawer Khan Gowry, the viceroy of Malwah; Zuffer Khan, viceroy of Gujerat; Khyzir Khan, viceroy of Mooltan; and Khowjah Sereer, viceroy of Jownpoor, all four rebelled, and made themſelves independent princes. Some of the nobles of Ghiaſſeddeen raiſed to the throne of Dehly his ſon Alrup Khan, and gave him the title of Howſhung. It is ſaid that his father had been poiſoned by his order. Sultan Mozuffer Gujeratty attacked Howſhung, and took him priſoner, and made his own brother Nuſſeer Khan king of Dehly. But he proving a tyrant, was depoſed, and Mouſa, Howſhung's couſin, raiſed to the throne. Upon this Sultan Mozuffer releaſed Howſhung from his confinement, and ſent him to Dehly along with his ſon Ahmed Khan. Howſhung gained the victory, which replaced him upon the throne. After the death of Mozuffer, Howſhung ſeveral times carried his arms into Gujerat, and had ſeveral battles with Ahmed, but was always unſucceſsful. At length he attempted to effect his purpoſe by artifice, and diſguiſing himſelf as a merchant, went to Gujnagur. But the governor of that fortreſs being apprized thereof, came himſelf to the caravan, and made the king priſoner. But Howſhung declaring that he came only to purchaſe elephants, the governor preſented him with ſome very fine ones, and ſet him at liberty. Howſhung carried on wars againſt Mobarek Shah, ſon of Khyzir Khan, king of Dehly; and alſo againſt Ibraheem Sherkee; and Sultan Ahmed of the Dekhan.

Dekhan. At his death the nobles, conformably to his laſt will, made his ſon Huſſein Khan his ſucceſſor, under the title of Mahommed Shah. But Mahommed Khan, his relation, bribed the cupbearer to put poiſon into his wine. The generals of his army kept his death ſecret, wiſhing to raiſe to the throne his ſon Maſſaood Khan. And they ſent a meſſenger to invite to court Mahommed Khan. He returned for anſwer, that if they had any buſineſs to deliberate upon, they muſt come to him. They inconſiderately went to him, and being ſeized, were obliged to conſent to his being made king, under the title of Sultan Mahmood.

This prince maintained wars againſt Sultan Mahommed, ſon of Mobarek Shah, king of Dehly; and Sultan Ahmed, king of Gujerat; and Huſſein Sherkee; and Ranna Gownho. What greatly contributed to the glory of his reign, was an embaſſy from Sultan Abuſyed Mirza, who ſent him to Khowjeh Jemaleddeen Aſtarabady, with valuable preſents. He was afterwards depoſed by ſome of his ungrateful courtiers; but was reſtored to his kingdom by the aſſiſtance of Sultan Mozuffer, king of Gujerat. He was taken priſoner in battle by the Ranna, who generouſly ſent him back to Malwah. In another battle he fell into the hands of Sultan Bahader of Gujerat, and he died as they were conveying him to Chumpaneer, upon which Malwah was annexed to Gujerat. When the late emperor Hemayun conquered theſe provinces, he added them to Agra. After that, one Mulloor, who was of the family of Sultan Mahmood, poſſeſſed himſelf of Malwah, and aſſumed the title of Cader Khan. During the uſurpation of Sheer Khan, his governor of Malwah was named Shujahut Khan. He refuſed obedience to Dehly, under the reign of Seleem Khan. During the government of Mobarez Khan, this Soobah again became tributary to Dehly. But upon the death of Mobarez Khan, the eldeſt ſon of Cader Khan, named Bazeed,

zeed, rebelled, and reigned under the title of Bahader Shah.

But when the auſpicious ſtar of royalty ſhed it's reſplendent influence, this ſoobah again became a part of the empire.

TABLES

Of the Princes who have reigned in the Soobah of Malwah.

TABLE I.

The Family of Dhunjy, five Rajahs reigned 387 *years,* 7 *months, and* 3 *days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Dhunjy -	100	0	0	Nerbahen -	100	0	0
Jeetchunder	86	7	3	Putraj -	100	0	0
Salbahen -	1	0	0				

TABLE II.

Eighteen Princes, of the Punwar Caſt, reigned 1062 *years,* 11 *months, and* 17 *days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Adutpunwar	86	7	3	Chunderſein	86	3	2
Birmahraj	30	7	3	Kurrekſein	85	0	0
Atbirmah	90	0	0	Chutterkote	1	0	0
Sudhrowſheneh	80	0	0	Kenekſein	86	0	0
Heymert	100	0	0	Chunderpaul	100	0	0
Gundrup	35	0	0	Mehinderpaul	7	0	0
Bickermajeet	100	2	3	Kurrumchund	1	0	1

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Bejynund	60	0	0	Bhowj	100	0	0
Munj	—			Jychund	10	2	0

TABLE III.

Eleven Rajahs, of the Tenore Cast, reigned 142 years, and 3 days.

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Jeetpaul Tenore	5	0	0	Rana Buketmull	5	0	0
Rana Raju	5	0	0	Roy Sukenpaul	5	0	0
Rana Baju	1	2	0	Roy Keyretpaul	5	0	0
Rana Jalu	20	0	0	Roy Anunpaul	60	0	0
Rana Chundra	30	0	0	Konwerpaul	1	0	0
Rana Bahader	5	0	0				

TABLE IV.

Eleven Rajahs, of the Chowhan Cast, reigned 140 years.

	Years.		Years.
Rajah Jugdeo Chowhan	10	Bhuldeo - -	10
Jugernaut, his nephew	10	Nanekdeo - -	9
Herdeo - -	15	Keyrutdeo -	11
Baſſdeo - -	16	Pihtowra - -	21
Sirrydeo - -	15	Maldeo - -	9
Dirhemdeo -	14		

TABLE V.

Twelve Princes reigned 77 years.

	Years.		Years.
Sheikh Shah -	70	Kemaleddeen -	12
Dirhemraj Soud	20	Jeetpaul Chowhan	20
Allaheddeen, ſon of Sheikh Shah	20	Hurchund -	20
		Keyrutchund -	2

Oogerſein

	Reigned years.		Reigned years.
Oogerfein - -	13	Tipperfein - - -	10
Soorejnund -	12		

TABLE VI.

Eight Princes reigned 205 years.

	Reigned years.		Reigned years.
Jilaleddeen -	22	Beerfal - -	16
Alum Shah -	24	Purenmull -	32
Kebruckfein -	8	Hurnund - -	62
Nurbahen -	20	Suckutfingh	60

TABLE VII.

Ten Princes reigned 142 years, 2 months, and 4 days.

	Reigned.
Bahader Shah -	ſome months.
Dilawer Khan Ghowry	20 years.
Howſhung Shah -	30 years.
Mahommed Shah -	1 year and ſome months
Sultan Mahmood, Howſhung's uncle -	34 years.
Sultan Ghiaſſeddeen	32 years.
Sultan Naſſereddeen	11 years 4 months & 3 days
Sultan Mahmood -	26 years 6 months & 11 days
Cader Shah - -	6 years.
Shujahut Khan -	12 years.

THE SOOBAH OF DANDEES.

THIS ſoobah was originally called Khandees. Upon the conqueſt of the fortreſs of Aſſeer, and when this

ſoobah made a government for Sultan Daniel, the name was changed into Dandees. It is ſituated in the ſecond climate. In length from Poorgong, which joins to Hindiah, to Lelung, bordering upon the territory of Ahmednagur, it meaſures 75 coſe; and the breadth from Jamood, which confines it towards Berar and Pall, joining to Malwah, is 50 coſe. It is bounded on the north and weſt by Malwah; Kalneh confines it on the ſouth; on the eaſt lies Berar; and on the north large mountains. It abounds with rivers and rivulets. The principal river is the Talee, which has it's ſource between Berar and Gowndwaneh, and it is alſo called the Poorny. The air of this ſoobah is delightful; and the winter is very temperate. Jewary is the grain chiefly cultivated here, and in ſeveral places they have three crops of it in a year. Their eſculent plants are remarkably fine; their rice is excellent; and they have great plenty of flowers and fruits, together with beetle-leaf in abundance.

This ſoobah is famous for the manufacture of a fine ſtuff called Abufteh; and at Dehrungong are fabricated Seerryſaf and Bhiroon.

Aſſeer is a fort where the governor of the province reſides. It is ſituated upon a lofty mountain; there are three other forts encompaſſing it; and it is incomparably ſtrong. At the foot of the fort is a very large city.

Burhanpoor is a large city, ſituated on the banks of the river Tapty, and at three coſe diſtant from Aſſeer. It lies in latitude twenty-one degrees forty minutes. It has many gardens, in ſome of which is found ſandal-wood. The city is inhabited by people of all nations, and abounds with handicraftſmen. In the ſummer this city is covered with duſt, and during the rains, the ſtreets are full of mud and ſlime.

Adelabad

Adeſabad is a good town, and near it is a lake which the Hindoos hold in great veneration. They ſay that Rajah Jeſſerut expiated his crime here. This lake is always full of water, and it's banks are highly cultivated.

Changdavy is a village, near which the rivers Tapty and Poorna unite their ſtreams; which confluence, held ſacred by the Hindoos, is by them called *Jiggerteerut*, or *the liver of adored places*. There is alſo in this neighbourhood an image of Mahadeo, of which they relate the following ſtory: There was a blind man, who always carried about him an image of Mahadeo, to which he uſed to pay daily adoration. It happened that he loſt it at this place, upon which being greatly diſtreſſed, he formed of ſand an image reſembling it, which he worſhipped as he had done the original. By the will of the Almighty the figure of ſand became ſtone, and is ſaid to be the one above-mentioned. Near it is a ſpring, which the Hindoos believe to be the Ganges. They ſay that, by the power of God, a certain devout man uſed to go conſtantly to the Ganges, and return again the ſame day. One night the river Ganges appeared to him in a dream, and ſaid, "Ceaſe from all this labour, for I will ſpring up here in your cell." Accordingly, in the morning the ſpring appeared, and is running at this day.

Jamood is a very fine pergunnah: near it is a very lofty fort, upon a mountain.

Damerny is a populous town, in the vicinity of which is a reſervoir, the water of which continually boils. The Hindoos worſhip it.

Chowpurreh is a large town, well inhabited. Near it is a place of worſhip called Ramiſſer, being the confluence of the rivers Kurney and Tapty. The Hindoos

doos come here from great diſtances to pay their adorations. The fort of Melunga is ſituated near this place.

Thalny was for ſome time the reſidence of the Feerookyan dynaſty. Although the fort is ſituated upon a plain, it neverthelefs is of great ſtrength.

In this ſoobah are thirty-two pergunnahs, which are all in high cultivation. The huſbandmen are dutiful ſubjects, and very laborious. They are of the following tribes, viz. Koony, Bheib, and Gownd. Thoſe laſt named tame lions, ſo as to make them do any thing they pleaſe, and many wonderful ſtories are told of them.

The amount of the revenues of this ſoobah is 1,264,762 Berary tungahs, and the conqueſt of Aſſeer made a ſmall addition to the ſum. The tungah is reckoned at 24 dams.

A ſummary History of the Kings of Dandees.

FORMERLY this country was deſolate, except that a few people inhabited Aſſeer, which was their place of worſhip, and called Aſootahma. It is ſaid that Mullick Rajee, from whom Bahader was the ninth in lineal deſcent, through the verſatility of fortune, came from Bundur to this country, and ſettled in the village of Keerandeey, dependant upon Tahleenir. But being moleſted by the natives, he went to Dehly and entered the ſervice of Sultan Feeroz. As he was an expert huntſman, the king was pleaſed with him, and told him he ſhould have any thing he could wiſh for. Upon this he obtained a grant of the village of Keerandeey. By his prudent management, he peopled the deſerted lands, and brought them into cultivation. In A. H. 784

784 he ſat on his throne at Tahleenir, under the title of Adel Shah, and reigned 17 years. He was ſucceeded by his ſon, Ghereeb Khan, called Nuſſeer Shah. From the commencement of his reign, this kingdom was called Khandees. He reigned 40 years, 6 months, and 26 days. After him reigned 3 years, 8 months, and 3 days, his ſon Meeran Shah, who ſome alſo call Adel Shah. Then came to the throne his ſon Mobarek Shah Chowkundy Sultan, who reigned 17 years, 6 months, and 29 days. Next his ſon Adel Shah Jya, whoſe name, before he came to the throne, was Aſen Khan, reigned 46 years, 8 months, and 2 days. He marched to Burhanpoor, and after making himſelf maſter of Aſſeer, married the daughter of Sultan Ahmed Gujeratty, who founded the city of Gujerat. When Adel Shah died, his brother Daoud Shah obtained the throne, and reigned 7 years, 1 month, and 17 days. Adel Shah, the ſon of Aſen Khan, took refuge in Gujerat. Sultan Mahommed, Bungerah Rajee, king of Gujerat, gave him his daughter in marriage, went with him to Khandees, and conquered the kingdom for him, after which he returned to his own territory. Adel Shah reigned 13 years. He left behind him two ſons, Meeran Mahommed Shah, and Mobarek Shah. Sultan Bahader, king of Gujerat, nominated for the heir of his kingdom Meeran Mahommed, and made him guardian of his ſon Mahommed, and of his own brother Mobarek. Meeran, being a wiſe and upright prince, put Mahommed in poſſeſſion of the kingdom of Gujerat, and contented himſelf with Khandees. He reigned 16 years, 2 months, and 3 days. At his death the nobles raiſed to the throne Rajee, the ſon of Meeran Shah; but Mobarek depoſed him, and reigned 31 years, 6 months, and 5 days. He was ſucceeded by his ſon Meeran Mahommed, who reigned 9 years, 9 months, and 15 days. He had for his ſucceſſor his youngeſt brother Rajah Aly Khan, who aſſumed the title of Adel Shah. He was killed in the wars in the Dekhan, fighting

fighting under his majeſty's victorious ſtandards. His body was interred at Burhanpoor, after a reign of 21 years, 3 months, and 20 days. At his death the throne devolved to his ſon Khyzir Khan, who, upon his inauguration, took the title of Bahader Shah; but, proving a bad prince, his kingdom was taken from him, in the 45th year of our emperor's reign.

THE SOOBAH OF BERAR.

THE ancient names of this ſoobah are Durdatut, Ruddaroodyut, and Tittkener. It is ſituated in the ſecond climate. The length, from Putaleh to Beeragurh, is 200 coſe; and the breadth, from Bunder to Hindiah, meaſures 180 coſe. On the eaſt it joins to Beeragurh; on the north lies Settara; on the ſouth Hindiah; and on the weſt Telinganeh.

Mekhur is a populous country, ſituated between two of the ſouthern mountains of this ſoobah, one of which is called Bundeh, and on the top of it are the following forts, viz. Kaweel, Nernaleh, Meelgurh, Berooſha, Mehawer, and Ramgurh.

The air of this ſoobah is very temperate. It is highly cultivated. Here are many rivers, the principal of which is called the Gungkotemy, and ſometimes the Godawery. The Hindoos have dedicated this river to Kotum, in the ſame manner as the Ganges to Mahadeo; they relate wonderful ſtories regarding it, and hold it in great veneration. The ſource of this river is in the mountains of Sihya, near Turneek, and paſſing through the territory of Ahmednagur, it enters Berar, and from thence runs into Telinganeh. When the planet Jupiter enters the ſign of Leo, people come from great diſtances to worſhip this river. The Talee and the

Tapty

Tapty are alſo ſacred ſtreams. The river Poorna takes its riſe near Deywalgong; the Sirowda has its ſource ten coſe higher up the country than the Talee. The Nupta alſo ſprings up near Deywalgong.

The following are particular idiomatical appellations in this ſoobah. A Chowdry* they call Deyſmuck; a Caunoongou, with them, is Deyſpandeh; a Mokuddem (or principal huſbandman) they ſtyle Puttiel†; and a Putwary* they name Kulkurnee.

Eletchpoor is a large city, where the governor of the ſoobah reſides. Here grows a very fragant flower, called Boohenchunpah, which reſembles the violet in colour, and it has hardly any ſtalk.

At the diſtance of ſeven coſe, from the fort of Kaweel, is a very ſtrong fort, where there is a ſpring with which they water ſteel.

Punnar is likewiſe a ſtrong fort, which is watered on three ſides by two rivers.

Kheyrleh is a plain, and in the centre of it is a hill which is held ſacred. At the diſtance of four coſe from this is a well, which petrifies any bone that is thrown into it. To the eaſt of this fort is a zemeendar named Chatwa, who commands 2000 cavalry, 50,000 infantry, and 100 elephants. Daddher Row is a Zemeendar, whoſe territory lies to the northweſt of this fort; he commands 200 cavalry and 5000 infantry. To the north of it reſides Naher Row, a zemeendar, commanding 2000 cavalry and 5000 infantry. Near to his territory is another zemeendar, called Huſteea Row, whoſe country is at preſent overrun by the tribe of Gownd. Here are wild elephants. He is tributary

* Vide Vol. I.

† This is one of the appellatives given to Madhowjee Scindia.

to

to Malwah. Chatwa is tributary to Gurreh, and the other zemeendars abovementioned are dependant upon Sircar Hindiah.

Nernaleh is a large fort, containing many buildings, and ſituated on the top of a mountain.

Beeja Row is a zemeendar of this ſoobah, who commands 50 cavalry and 3000 infantry. Doongur Khan is likewiſe a zemeendar, who commands the ſame number of troops, and they are both of the Gownd tribe.

Near Ballapoor are two rivers, amongſt the ſands of which are found ſtones variegated with beautiful colours, which the people cut into various forms. At the diſtance of ſix coſe from Ballapoor, Sultan Morad built a palace, which has now become the centre of a city.

Near Meelgurh is a ſpring called Shapoor, the water of which petrifies wood, and other ſoft ſubſtances.

Kullem is an ancient city: it is famous for buffaloes. Near it is a zemeendar named Bubjeo, of the tribe of Gownd, and he is alſo called Chanda. He commands 1000 cavalry and 40,000 infantry.

In Beeragurh is a diamond mine; and here are manufactured flowered ſtuffs. It is dependant upon Bubjeo, who has but lately conquered it. Near it are found wild elephants in great number. The former inhabitants now reſide near Baſſem, and they are called Hutkeran. They formerly commanded 1000 cavalry and 50,000 infantry. They are in general a refractory and perfidious race.

The Bunjerah zemeendary has 100 cavalry and 10,000

10,000 infantry. The preſent zemeendar is a woman. The two laſt-mentioned zemeendars are rajpoots.

The fort of Mahore is very pleaſantly ſituated upon a mountain, and near it is a Hindoo temple, called Jugdeena, dedicated to Doorga. Here are buffaloes that give abundance of milk. The zemeendar of this territory is of a particular tribe of rajpoots, called Ranna.

Manick Durg is a fort upon a mountain, ſurrounded with wilds. It is near Chanda, and is an independent territory.

In Sircar Pahtery is a town called Chitore, which is a great mart for precious ſtones and other valuable articles.

Sircar Telinganeh was ſubject to Koteb-ul-Mulk. The natives are called Telingeh. It has lately been annexed to Berar.

In Indore and Neermul there are ſteel mines. Theſe places are alſo famous for very neat ſtone veſſels. Their oxen are very fine. The houſe cocks, which are bred here, have black blood and bones.

Ramgurh is a ſtrong fort, ſituated upon a mountain, ſurrounded with wilds. His majeſty has not yet got poſſeſſion of it. Here are elephants.

Lenar is a part of the Mekhur diviſion. It is a great place of religious reſort, and is called Biſhen Gyah. The Hindoos ſay there are three places where, if charity be beſtowed, it obtains pardon for the deceaſed. The firſt is the Gyah of Bahar, which is dedicated to Brahma. The ſecond Gyah is this which is dedicated to Rooder, or Biſhen. And the third is near Beeja-

Beejapoor, being a reſervoir of water, with a very deep ſpring in it. The reſervoir meaſures a coſe in length, and the ſame in breadth, and it is encompaſſed by high mountains. On theſe mountains is a ſpring of ſalt water; but the water which is taken up from the centre and near the edges is perfectly freſh. Theſe mountains produce all the requiſites for making glaſs and ſoap. And here are ſaltpetre works, which yield a conſiderable revenue to the ſtate, from the duties collected upon them. Alſo, on the top of theſe mountains is a ſpring, upon the mouth of which is carved the figure of an ox. When Amavus falls upon Monday, the water of this fountain runs into the reſervoir at Beejapoor, as deſcribed above. Here are great numbers of monkeys.

In the neighbourhood of this place is a zemeendar, called Wayilleh, who is a rajpoot, and commands 100 cavalry and 10,000 infantry. There is alſo another zemeendar of the ſame tribe, and who commands a like number of troops.

Puttyaleh, of which Puttyalnagry is a dependancy, is a ſtrong fort on the top of a mountain. In Puttyaleh are four idolatrous temples, in which are ſome aſtoniſhing idols.

In this vicinity is a rajpoot zemeendar, named Midnee Row, who commands 200 cavalry and 2000 infantry. Kamajeo is another rajpoot zemeendar, with 100 cavalry and 1000 infantry.

This ſoobah contains 13 ſircars, ſubdivided into 142 pergunnahs, the revenues of which are collected by Nuſſuk (or a valuation of the crops.) The tungah of this country is equal to eight of thoſe of Dehly. Originally the amount revenue was three crore and a half of tungahs, or 56 crore of dams. Some of the princes

to

of the Dekhan exceeded this ſum by 25 lacks, 25,350 tungahs; the groſs amount of which was 37,525,350 tungahs. During the government of Sultan Morad, there was a further increaſe of 26 lacks, 37,454 tungahs; raiſing the amount up to 4,162,704 Berary tungahs, being equivalent to 642,603,262 dams.

Eight pergunnahs, which properly belong to Sircar Kullern, are now poſſeſſed by Chanda, and yield no revenue to the ſtate. Neither are any collections obtained from 22 pergunnahs in Sircar Kehrleh, they being in the poſſeſſion of Chanya, and other independent zemeendars.

This ſoobah originally formed a part of the Dekhan, and during the reign of Sultan Mahmood, it was committed to the care of Futtehullah Amad-ul-Mulk, and he enjoyed the government four years. At his death, his ſon, Allaheddeen Amad-ul-Mulk, ſucceeded to the government, and lived in it 40 years. He was ſucceeded by his ſon, Dirya Khan, who governed 15 years. When he died, the government was conferred upon his ſon, Burhan, a minor. At length it was conquered by Mortaza Nizam-ul-Mulk, and annexed to Ahmednagur.

THE SOOBAH OF GUJERAT.

IT is ſituated in the ſecond climate. The length from Burhanpoor to Jugget is 302 coſe: and the breadth from Jalore to the part of Dummun meaſures 260 coſe; and alſo from Ider to the port of Cambayet it is 70 coſe broad. On the eaſt lies Dandees; on the north Jalore and Ider; on the ſouth are the ports of Dummun and Cambayet; and on the weſt Jugget, which is ſituated upon the ſea-ſhore. In the ſouthern parts of this ſoobah are many mountains. It is watered

ed by the ocean, and the following rivers: the Sabermutty, the Bateruck, the Mehindery, the Narbudda, the Tapty, and the Sirfooty. There are two other ſprings, called Gunga and Jumna. The air of this ſoobah is very temperate. The ſoil is ſandy, on which account the rain does not occaſion any mud.

Jewary and Bajera are the grain principally cultivated here; and they are the chief food of the inhabitants. The ſpring harveſt here is inconſiderable. Wheat and barley are imported from Malwah and Ajmeer; and they are ſupplied with rice from the Dekhan. The revenues are for the moſt part collected by Nuſſuck, meaſurement being ſeldom uſed here.

They encloſe their fields and gardens with hedges of the zekoom tree, which is a ſtrong defence from cattle, and makes the country almoſt impenetrable by an army. There are ſuch abundance of mangoes and other fruit trees, that the whole country ſeems a perfect garden.

From Putten to Berodeh, the diſtance of 100 coſe, both ſides of the road are lined with mangoe trees, whoſe fruit are remarkably large and moſt delicious. There is one ſort which is ſweet whilſt it is green. This ſoobah alſo produces abundance of very fine figs. Here are muſk-melons in winter and ſummer, which continue in ſeaſon for two months each time. Their grapes are indifferent. They have other fruits and flowers in abundance. The country is ſo much covered with fruit trees, that is impoſſible to hunt. Here are many wild leopards.

The houſes are for the moſt part covered with tiles, with walls of brick and chunam. Some build themſelves large houſes of ſtone, with cavities in the walls, to which they have private ways of entrance.

A great

A great many people in this ſoobah ride in carriages drawn by oxen. It is famous for painters, carvers, and other handicraftsmen. They cut out letters in ſhells, and inlay with them very curiouſly. They alſo make beautiful inkſtands and ſmall boxes. They manufacture gold and ſilver ſtuffs, velvets, &c. And they imitate the ſtuffs of Turkey, Europe, and Perſia. They alſo make very good ſwords, jemdhers, kewpwehs, and bows and arrows. Here is likewiſe carried on a traffic in precious ſtones. Silver is brought hither from Room and Irak.

At firſt Putten was the ſeat of government, then Chumpaneer, and now Ahmedabad. This laſt is a large, well-formed city, ſituated upon the river Sabermutty. It lies in latitude 23 degrees. The ſituation is remarkably healthy, and you may here provide yourſelf with the productions of every part of the globe. There are two forts, on the outſide of which is the town, which formerly conſiſted of 360 pooras (or quarters), but now only 84 are in a flouriſhing condition. In theſe are 1000 ſtone moſques, each having two large minarets, and many wonderful inſcriptions. In Poora Ruſſoolabad is the tomb of Shah Alum, of Bokhara.

Putteweh is a town three coſe from Ahmedabad. Here is the tomb of Koteb Alum, the father of Shah Alum. It is built in a garden, with accommodations for people who have bidden adieu to the world. Over the ſepulchre is a covering, about a cubit ſquare, part of which is wood, another part ſtone, and the reſt iron. And of this many wonderful ſtories are related.

At the diſtance of three coſe from Putteweh is a place called Sirgunj, where are the tombs of Sheikh Ahmed Khuteo and Sultan Ahmed, after whom Ahmedabad is named. Here alſo reſt many of the Ghaurian Sultans.

Sultans. Here grows very fine indigo, which is exported to Room and other diſtant places.

At the diſtance of twelve coſe from Ahmedabad, ſtands the city of Mahmoodabad, founded by Sultan Mahmood. It contains many grand edifices, and is ſurrounded with a wall ſeven coſe ſquare; at every half coſe of which is erected a pleaſure houſe, with an encloſure, in which are deer and other game.

The zemeendar of Ider, who is named Narain Doſs, lives with ſuch auſterity, that his only food is grain, which has paſſed through oxen, and been ſeparated from their dung; and this kind of aliment, the Brahmins conſider as pure in the higheſt degree. This Narain Doſs is one of the principal chiefs of the Rahtore tribe; and he commands 500 cavalry and 2000 infantry.

The ports of Cambayet (Cambay) and Ghogeh are dependant upon this ſircar. Ghogeh is a large port, well built, and inhabited by merchants of various kinds. Ships come to, and others are fitted out from this place. The cargoes of the ſhips are put into ſmall veſſels, called Tahwery, which tranſport them to Cambayet. At Kurry are very fine oxen, ſome of which are ſold for three hundred rupees a pair and upwards, according to their beauty and ſpeed.

Chalawareh formerly was an independent territory, containing 2200 villages, which extended 70 coſe in length and 40 coſe in breadth; and it had 10,000 cavalry, with the ſame number of infantry. Now it has 200 cavalry and 3000 infantry; is ſubject to the governor of Gujerat, and inhabited by the tribe of Chalah. Although now formed into four diviſions, it is only reckoned as a ſingle pergunnah of Ahmedabad. It has a great number of towns.

Putten has a ſtone fort and another of brick. It is ſituated in longitude 117° 10′, and latitude 23° 30′. It produces oxen that will travel 50 coſe in half a day. Here are manufactures of cotton cloths, which are tranſported to great diſtances.

Siddahpoor is a town on the banks of the Sirſooty, and is a great place of religious reſort.

Beernagurgh, an ancient city, has in it three hundred idolatrous temples, each of which has a reſervoir of water. The inhabitants are principally Brahmins.

Chumpaneer is a fort upon a lofty mountain, the acceſs to which, for upwards of two coſe, is exceedingly difficult, and there are gates at ſeveral parts of the defile. At one place they have excavated near ſixty ells in length, which ſpace is covered with planks, that can be removed when occaſion requires. Here grow very fine fruits.

Sooret (or Surat) is an emporium. The river Tapty runs paſt it, and at the diſtance of ſeven coſe from thence joins the ſea. Ranеer, which is ſituated on the oppoſite ſide of the Tapty, is a port dependent upon Surat. In ancient times, it was a large city. The ports of Kundery and Bulſar are alſo belonging to Surat. Here are very fine fruits, eſpecially pine-apples. The followers of Zerduſht, when they fled from Perſia, ſettled at Surat, where they practiſe the doctrine inculcated by the Zend, and its commentary the Pazend. They make uſe of ſepulchres. From the liberality of his majeſty's diſpoſition, every ſect exerciſes its particular mode of worſhip, without ſuffering the leaſt moleſtation. Through the negligence of ſoobahdars and their officers, ſeveral of theſe ſircars are in the poſſeſſion of the Europeans; amongſt the number are Dum-

mun, Surjaun, Tarapoor, Mahum, and Buſſy, which are cities and emporiums.

Beroatch has a fine fort; the river Nerbuddah runs paſt it, and then unites itſelf with the ſea. It is a great emporium, to which the ports of Kawee, Cundhar, Bhalwut, and Bhigooreh alſo belong.

Near the town of Hanſoot is a park, abounding with deer and other game. It is ſituated on the banks of the Nerbuddah, meaſures eight coſe in length, and four coſe in breadth, is perfectly level, and continually covered with verdure.

Sircar Surat was formerly an independent territory; the chief was of the Ghelote tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length, from the port of Ghogeh to the port of Aramroy, meaſures 125 coſe; and the breadth, from Sindehar to the part of Diu, is a diſtance of 72 coſe. On the eaſt lies Ahmadebad; on the north the territory of Cutch; and on the ſouth and the weſt is the ſea. The climate is healthy. Fruits and flowers are here in great plenty; amongſt the former are grapes and muſk-melons.

Surat is now formed into nine diviſions, each inhabited by a different tribe.

The *First Diviſion*, which is commonly called *New Surat*, had not been explored for a long time, on account of the thickneſs of the foreſts and intricacy of the mountains. A perſon was carried through it by accident, who informed others of his diſcoveries. Here is a ſtone fort, called Chunahgurh, which was conquered by Sultan Mahmood, who built another ſtone fortreſs at the foot of it. Adhum is another fort, eight coſe diſtant from Chunahgurh. It is ſituated upon a moun-

tain,

tain, but is now abandoned, although it might eaſily be put into repair. In its vicinity is a fort upon the mountain of Kernal, and ſurrounded with many large ſprings. Maabidcheen and Bunder Goondyluckyat are two places in its neighbourhood. At the diſtance of a coſe are two other places called Bunder. Behind Chunahgurh is an iſland, called Syalkookh, being a ſquare of three coſe, where grow various kinds of wild fruits, and the inhabitants are moſtly of the Kookyan tribe.

Near the town of Nowgongſhah is a river, called Bhader, which empties itſelf into the ſea. The fiſh of this river are ſo delicate, that, if they are expoſed to the ſun for a ſhort time, they melt. At this town are to be procured very fine camels, and horſes ſomewhat taller than thoſe called Goote.

The *Second Diviſion* is Putten. It is a large town, on the ſea ſhore, and has a ſtone fort, in a plain. It is alſo called Putten Soomnaut.

The town of Owraneh is ſituated at the diſtance of three coſe from the ſea, and has a ſtone fort on a plain. Here are made good ſwords, near it being a well which ſharpens any blade that is watered with it.

The ſource of the Nerbuddah, which is held very ſacred by the Brahmins, is near Soomnaut. This city alſo is a great place of religious reſort, as well as Beranjy and Gowreener. About four thouſand years ago, in this neighbourhood, at a place ſituated between the rivers Burn and Sirſootty, there were aſſembled together an immenſe multitude of the Jadoon tribe, who, after ſporting together, at length fought, and every ſoul of them periſhed in the conflict.

At the diſtance of half a coſe from Putten Soom-

naut, a perſon, named Bhalkateerut, came to Kiſhenteer, on the bank of the river Sirſooty, where, at the root of a Peepul tree, he threw himſelf into the river; and that ſpot is now called Peepulſir. Both theſe places are accounted holy. In the town of Moolmahadeo is a temple dedicated to Mahadeo, where, every year, on a certain day, there appears a bird called, in the Hindovy language, Beekh, ſomewhat ſmaller than a pigeon, with a blunt bill, and whoſe body is pied black and white; and, having perched and ſported on the top of the temple, for a ſhort time, it then falls down and dies. The people of the town, who are aſſembled together upon this day, take up the bird and fumigate it with various perfumes, and from examining the marks of the bird, they can from thence predict whether, in the enſuing year, there will be plenty of rain, or a drought: a great degree of blackneſs promiſes rain, and on the contrary, a white plumage portends a drought. In this place they have three crops of jewar in a year. Near a place called Oonah are two ſprings of water, which they call Gungah and Jumnah. The water of theſe reſervoirs bubbles up, and flows over. The fiſh of both theſe ſprings are ſaid to have each three eyes, two in their proper place and one in the forehead.

Between Mangalore and Joorwar is a ſpot which is waſhed by the ſea, but, on a certain day in the year, the water is quite freſh. The reaſon they aſſign for it is, that, in ancient times, a perſon being in want of Ganges water, a holy man directed him to this ſpot, where he found freſh water; and, to this time, on the ſame day every year, the water is freſh. The chiefs of theſe two diviſions are rajpoots, of the Ghelote tribe, as are the other inhabitants: each chief commands 1000 cavalry and 2000 infantry, together with a number of Aheers (or cowherds.)

The

The *3rd Division.* At the foot of the mountains of Sronj is a large city, now out of repair, although the ſituation is very deſirable. Maabidcheen and the port of Ghogeh are dependant upon it. The iſland of Birum is alſo in this diviſion: it is a ſquare hill, of nine coſe, in the midſt of the river, and formerly was the ſeat of government. The zemeendar of this diviſion is of Gowhil tribe, and commands 2000 cavalry and 4000 infantry.

The *Fourth Division* includes the ports of Meheweh and Telaja. The inhabitants are of the Waleh tribe. This diviſion has 300 cavalry and 500 infantry.

The *Fifth Division* is Jugget, which is alſo called Daurka. Kiſhen came from Mehtra and dwelt at this place, and died here. This is conſidered as a very holy ſpot by the Brahmins. The iſland of Singhoodehar, which meaſures four coſe ſquare, is alſo reckoned in this diviſion. Near Aramroy is an iſland 70 coſe in circuit. Here is a ſpot moſtly ſtone, half a coſe in extent, from whence, when excavated, there iſſues out ſalt water on all ſides. Mullick Jyaz, of the tribe of Khaſeh Kyel, who was governor on the part of Sultan Mahmood Gujeratty, has excavated about a fourth part of it. The port of Aramroy is a very ſtrong place, inhabited by the tribe of Badhil. This diviſion has 1000 cavalry and 2000 infantry.

The *Sixth Division* has ſuch large rivers, the mountains are ſo lofty, and the country in general ſo woody, as to be impervious for an army. It is inhabited by the tribe of Cheetore. It has 1000 cavalry and 2000 infantry.

The *Seventh Division* is inhabited by the Bagheyleh tribe, who command 200 cavalry and the like number of infantry.

Here

Here are alſo many of the Kathy tribe, [illegible] are of the Aheer caſt, and whoſe buſineſs it is to look after horſes. Their military force is 6000 cavalry and the like number of infantry.

Some people conſider this tribe to be of Arabian origin. They are very ſagacious, and extremely hoſpitable, and they will eat with perſons of every religion. Many of them are exceedingly beautiful. When a Jagheerdar comes amongſt them, they firſt exact an engagement that neither man nor women of them ſhall be called to account for incontinency. In the vicinity of this tribe, on the banks of the river Doondy, dwell a tribe of Aheers, who are called Poorunjah, and command 3000 cavalry and the like number of infantry. They are perpetually at war with the tribe of Jam.

The *Eighth Diviſion.* Here is a ſeaport called Jhanjeer, inhabited by the tribe of Watchee. This diviſion has 200 cavalry and the like number of infantry.

The *Ninth Diviſion* is inhabited by the Charun tribe. The Hindoos ſay that Mahadeo created, out of the ſweat of his forehead, a human form, whom he called Charun, and gave him charge of his own ox. This Charun compoſed verſes, ſang the praiſes of Mahadeo, and revealed to mankind paſt and future events. This tribe, who bear his name, are his deſcendants. The greateſt part of them employ themſelves in ſinging hymns of celebration, and in reciting genealogies: and in battle they repeat warlike fables, to animate the troops. They are alſo famous for diſcovering ſecret things. Throughout Hindoſtan there is hardly a great man who hath not ſome of this tribe in his ſervice. Here are 500 cavalry and 4000 infantry. There is alſo another tribe, called Bhawt, who at leaſt equal the Charuns in animating the troops by martial ſongs, and

in

in chronology excel them: but the Charuns are better ſoldiers. They ſay that Charun was created from the will of Mahadeo, and that Bhawt iſſued from his ſpine; and wonderful ſtories are told of theſe miracles, the relation of which would cauſe prolixity.

Between Chalwareh, Sircar Ahmedabad, Putten, and Surat is a low tract of country, 90 coſe in length, and in breadth from 7 to 30 coſe, which is called Run. Before the commencement of the periodical rains, the ſea ſwells and inundates this ſpot, and leaves it by degrees after the rainy ſeaſon. When it becomes dry, great quantities of ſalt are manufactured there, the duties upon which are collected in the pergunnah of Chalawar. Ahmedabad is ſituated to the eaſt of this tract of land. To the weſt of it is a very large ſeparate territory, called Cutch, the length of which is 250 coſe, and the breadth 100 coſe. The territory of Sind lies to the weſt of Cutch. The greateſt part of Cutch is compoſed of woods and uncultivated ſands. Their horſes are very fine, and are ſuppoſed to be of Arabian extraction. They have alſo remarkably good camels and goats. Their chief is of the tribe formerly called Jadown, and now named Charunjeh. The men are tall and handſome, and wear long beards. The military force of this country is 10,000 cavalry and 50,000 infantry. The capital city is Tahej, which has two ſtrong forts, called Jhareh and Kuntkote. To the ſouth of Tahej, on the Gujerat quarter, is a conſiderable zemeendar, named Jam, who is related to the rajah of Thej. Sixty years ago, one Rawel, after a war of two months, drove him out of the country. He then ſettled in Sircar Surat, between the territories of Chatwah, Badhil, and Nowneel; and poſſeſſing himſelf of other choice lands, founded the city of Nowanagur, and his new-acquired country obtained the name of *Little Cutch*. Sutterſal, the preſent rajah, is his grandſon. He has 7000 cavalry and 8000 infantry. This

country

country is alſo famous for camels and goats. The Mahoinmedan religion has prevailed here a long time.

Near to Merow and Mungreetch is a territory, called Pall, through which runs the river Mehindery. On the Gujerat ſide of this territory is an independent zemeendar, who reſides at Doongurpoor. On the Malwah ſide of this country is Banſwaleh, whoſe chief is independent. Thoſe two laſt mentioned chiefs have each 5000 cavalry and 1000 infantry; and they were both of the Seefoodyah tribe, and relations to the Ranna, but now the poſſeſſors are of another tribe.

In the vicinity of Sircar Putten is a country, of which Serowhy is the capital. The chief commands 1000 cavalry and 5000 infantry. He has a fort, on the top of a mountain, called Tyugurh, encompaſſing twelve villages, with great plenty of water and paſturage. There is alſo another territory, ſituated to the eaſt of Nudeebar, to the north of Mendow, to the ſouth of Madowt, and to the weſt of Chumpaneer, meaſuring 60 coſe in length and 40 in breadth. The chief is of the Chowhan tribe, and his capital is Almyohan. Here are many wild elephants. The military force is 600 cavalry and 15,000 infantry.

Between the ſircars of Surat and Nuderbar is a mountainous country, well inhabited, called Buglana. The chief is of the Rahtore tribe, and commands 3000 cavalry and 2000 infantry. Here are apricots, apples, grapes, pine-apples, pomegranates, and citrons in great perfection. Buglana has ſeven forts, of which number Nowleer and Saleer are exceedingly ſtrong.

Between ſircar Nadowt and Nuderbar is a hilly country, meaſuring 50 coſe in length, and 40 coſe in breadth. It is inhabited by the Gowhil tribe of rajpoots. At preſent the management of public affairs is in the hands

of

of one Tewary, a Brahmin; and the rajah, who poſſeſſes nothing but the name, reſides ſometimes at Rajpeeplah, and ſometimes at Ghoolwa. He has 3000 cavalry and 7000 infantry. The water of the latter place is very bad; but there is produced very good rice and honey.

Gujerat contains nine ſircars, ſubdivided into 198 pergunnahs, of which 13 are ports. The amount of revenue is 43 crore, 68 lacks, 2301 dams; together with 1 lack, 62,628½ dams of port duties. The whole being equivalent to ſicca rupees 1,096,123—3—11.

The meaſured lands, (beſides Surat, which is paid by eſtimate), amount to 1 crore, 69 lacks, 36,377 beegahs, and 3 biſwahs; out of which 4 lacks, 20,274 dams are Seyurghal.

This ſoobah has 67,375 cavalry, and 8900 infantry.

A ſummary History of the Kings of Gujerat.

IN the books of the Hindoos it is written, that in the year 802 of the æra of Bickermajeet, correſponding with A. H. 154, Bunſraj was the firſt king who made Gujerat an independent monarchy, which happened after the following manner: Rajah Sirry Bhowrdeo, who reigned in Kinoje, put to death one of his ſubjects, named Samunt Singh, for being of a baſe and turbulent diſpoſition, and then plundered his family. The wife, who was pregnant, fled into Gujerat, and there in the wilds was delivered of a ſon, who is this Bunſraj. By chance Syeldeo, a hermit of Owjain, happening to paſs that way, took compaſſion upon the woman, and gave the child in charge to one of his pupils, who carried him to Radhunpoor, where he was brought

brought up. When he came to manhood, he aſſociated himſelf with a gang of highway robbers, whoſe number increaſing, they at length ſeized the royal treaſure which was going to Kinoje. Chumpa, a market-man, was one of his confederates, and they raiſed and diſciplined troops, by whoſe means Bunſraj was enabled to eſtabliſh himſelf in the kingdom of Gujerat in the fiftieth year of his age. Putten is one of the cities that he founded. It is related that, being in doubt where to fix the ſeat of his government, one Anhul, a cowherd, ſaid, "I have ſeen a place, ſuch as you deſire, which I will diſcover, upon condition that you call it after my name." Upon the rajah promiſing to do ſo, Anhul directed him to the ſpot, adding, "ſuch is the ſuperior excellency of every thing produced here, that a dog, who came from another country, attacked a hare of this place, who by the exertion of her ſtrength overpowered the dog, and ſet herſelf free." The rajah having founded a city here, called it after the cowherd Anhulpoor. The aſtrologers have predicted that this city ſhall be deſtroyed, when there ſhall have elapſed, from the day of it's foundation, 2500 years, 7 months 9 days, and 44 ghurries. It was founded on Sunday the fifth of Soodder Shukulputch, in the month of Byſack, of the year of Bickermajeet 802, after ſunriſe 22 ghurries and 45 puls. After a long courſe of time, the reaſon for it's name having been forgotten, it was called Nehrwaleh; and, laſtly, on account of the excellency of the ſoil, Putten, which in the language of that country ſignifies *chosen*.

Rajah Samunt Singh gave his daughter in marriage to Sirrvdunduck Soolunky, a deſcendant of the rajahs of Dehly. She became pregnant by him, and died in labour; but the child was taken alive out of her womb. The moon happening then to be in the 16th ſtage, which the Hindoos call Mool, the child was, from that circumſtance, named Moolraj. His maternal grandfather,

Samunt

Samunt Singh, educated him as his own ſon. When he was arrived at manhood, Samunt, in a fit of inebriation, abdicated the kingdom in his favour, but when he recovered his ſenſes, denied the fact. Moolraj engaged in a confederacy ſome wicked people, by whoſe means he ſlew his benefactor, and aſſumed the kingdom.

During the reign of Jamund in A. H. 416, or A. B. 1064, Sultan Mahmood Ghuznevy conquered Gujerat, and, in conſideration of a certain annual tribute, placed upon the throne a deſcendant of the ancient rajahs, and then returned by the way of Sind, carrying captive with him, by the deſire of the new monarch, another prince of the ſame family. Some time after, the new king, either through prudence or dread, deſired the Sultan to ſend back the captive prince. When he was arrived near Putten, the king went out himſelf to meet him, apprehenſive that otherwiſe deſigning people might inſinuate themſelves into his friendſhip, and occaſion miſchief. Accidentally the very day that they met, the king fell aſleep under a tree, when a wild beaſt, or bird, plucked out his eyes. Since, according to the laws of the land, a perſon who was blind could not hold the kingdom, his troops ſeized him, and in his ſtead raiſed to the throne him who had before been priſoner.

Kemaderpaul Soolunky, from the dread of loſing his life, made choice of a private ſtation, during the reign of Jyſingh. But at the death of Jyſingh he obtained the kingdom, which he extended by conqueſt. He was poiſoned by Ajeelpaul, who ſucceeded him.

Luckmool dying without iſſue, the nobles elected a king out of the Bagheyleh tribe. In the reign of Rajah Kurren, the army of Sultan Allaheddeen, conquered Gujerat, when the rajah fled into the Dekhan. Before this period, Moozeddeen Sam, and Kotebendeen Ibek, had

had made incurſions into Gujerat, but it had never till now been annexed to the empire of Dehly.

Sultan Mahommed, ſon of Feeroz, appointed vice-roy of Gujerat Nizam Muſtuckrej, called alſo Rafty Khan; but he proving oppreſſive to the people, the Sultan diſmiſſed him from the office, and nominated in his ſtead Zuffer Khan, ſon of Wejeeh ul Mulk Tanick, who, from being a Brahmin, had embraced the Mahommedan religion. Upon this Nizam rebelled, and was killed. At the death of Sultan Mahommed, the empire of Dehly was in ſome confuſion, when Zuffer Khan made choice of retirement, and Tatar Khan, the ſon of Nizam, made himſelf king of Gujerat, and marched towards Dehly, but was poiſoned on the way. Hereupon Zuffer Khan cauſed the Kotbah to be read, and coin ſtruck in his own name, aſſumed the title of Sultan Mozuffer, and thus Gujerat became again an independent kingdom. Tatar Ahmed, one of his grandſons, put him to death, and got poſſeſſion of the throne. He built the city of Ahmedabad. During a feaſt, when every one was unſuſpicious of danger, he put to death twelve paternal uncles, thus ſinning paſt forgiveneſs. However he governed the kingdom with juſtice and munificence.

Daoud was put to death on account of his tyranny, and the kingdom conferred upon Futteh Khan, ſon of Mahommed Shah, who aſſumed the title of Mahmood: he was a very good prince. Mullick Shaban, ſtyled Amad ul Mulk, was of the utmoſt ſervice to Mahmood; but ſome evil-minded people, jealous of his exaltation, contrived to eſtrange the king's mind from him, by artful inſinuations, hoping thereby to deprive him of his life. The Sultan, from the dread of being dethroned, ordered Amad ul Mulk into confinement, and was very near putting him to death. But Mullick Abdullah, the maſter of the elephants, who was admitted to

conferences

conferences with the king, diſcovered to him the plot, and convinced him of the innocence of Amad ul Mulk. The king contrived means to ſet him at liberty, which ſo alarmed thoſe who had aimed at his deſtruction, that they immediately took up arms. On the part of the king were the Kaſſeh Khyel (a tribe of Pattans) the ſlaves of the palace, and the maſter of the elephants, which animals were of great ſervice in the engagement. At length the rebels were defeated, upon all of whom proper puniſhments were inflicted.

When Sultan Mahmood died, his ſon Mozuffer, with the aſſiſtance of the nobility, reigned under the title of Sultan Mozuffer, and proved a good prince. Shah Seffy of Iſpahan ſent him preſents of the curioſities of Perſia, and they contracted together a ſtrict friendſhip. Upon the death of Sultan Mozuffer, his ſon took the title of Secunder, and mounted the throne, but Amad ul Mulk, forſaking the paths of virtue, ſoon put him to death, and in his ſtead raiſed to the kingdom his brother Nuſſeer. The nobles, diſpleaſed at theſe practices of Amad ul Mulk, ſought to deſtroy him ſecretly. He then applied for ſuccour to our late emperor, and promiſed that if he would afford him aſſiſtance and eſtabliſh Nuſſeer in the kingdom, he would cede to him the port of Deeb, with a preſent of a crore of tungahs. But his majeſty, diſapproving his conduct, rejected the propoſal. At this interval the Babiyan tribe invited to the throne Sultan Bahader, ſon of Sultan Mozuffer, who thereupon came from Dehly, and obtained the kingdom, with the conſent of the nobility. His brother, envying his promotion, fled to the court of Sultan Ibraheim at Dehly, but did not meet with any encouragement. The Omrahs of Jownpoor invited him to be their chief; but when he intended to have gone there, his friends wrote him letters diſſuaſive from that purpoſe, and calling him to Gujerat. He conſented to their propoſal, went to Gujerat, and obtained the kingdom

kingdom, which he governed with honour to himſelf, and happineſs to his ſubjects. But he imprudently entered upon a war with our late emperor, and was defeated in battle. When he died, the Omrahs of Gujerat read the Kotbah, and ſtruck coin in the name of Meeran Mahommed, king of Khandees, nephew of Sultan Mozuffer, and who had appointed him his heir: but he died ſoon after his arrival in Gujerat. Then Mahommed, grandſon of Sultan Mozuffer, who had been priſoner at Pyawel, was raiſed to the throne. But one Burhan, a wicked wretch, entering into a confederacy, ſlew him, together with ſome of his nobles, and placed on the throne Rezee ul Mulk, of the family of the firſt Ahmed, under the title of Sultan Ahmed; but Burhan enjoyed all the power. When Sultan Ahmed came of age, Etahmad Khan ſlew him in the houſe of one of his generals, and in his ſtead placed on the throne another minor, whom he declared upon oath to be the ſon of Sultan Mahmood; and he gave him the title of Sultan Mozuffer. Etamad Khan had the entire command of the kingdom, till our auguſt monarch annexed it to the empire.

TABLES

Of the Princes who have reigned in the Soobah of Gujerat.

TABLE I.

The Family of Bunsraj, ſeven Princes, reigned 196 *years.*

	Years.		Years.
Bunfraj - -	60	Behirſingh - -	25
Jowgraj - -	35	Reſhadut - -	15
Bheemraj - -	25	Samunt - -	7
Bhowr - -	29		

TABLE

TABLE II.

Ten Princes, of the Soolunkhy Tribe, reigned 244 years,

	Ys.	Ms.			Years.
Moolraj Soolunkhy	56	0	Jyſingh, alſo called		
Jamund -	13	0	Sudhraj -		50
Beyſer -	0	6	Kemaderpaul -		23
Durlebh -	11	6	Ajiepaul - -		3
Bheem -	42	0	Luckhmool -		8
Kurrun -	31	0			

TABLE III.

Six Princes of the Bagheyleh Tribe, reigned 126 years.

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Birdmool	12	0	0	Arjun Deo	10	0	0
Beildeo -	34	6	10	Sarung Deo	21	0	0
Bheem -	42	0	0	Kurrun -	6	10	15

TABLE IV.

Fourteen Mahommedan Princes, reigned about 160 years.

	Ys.	Ms.	Ds.
Sultan Mahommed - - -	3	8	16
Sultan Ahmed - - - -	32	6	20
Mahommed Shah - - -	7	9	4
Kotebeddeen Ahmed Shah - -	7	0	13
Daoud Shah - - - -	0	0	7
Mahmood Shah, ſon of Mahommed Shah	55	1	4
Sultan Mozuffer - - - -	14	9	0
Sultan Secunder - - - -	0	10	16
Nuſſeer Khan, brother of Secunder -	0	4	0
Sultan Bahader, ſon of Sultan Mozuffer	11	9	0
Mahommed Shah, nephew of Sultan Bahader	0	1	15

Sultan

	Ys.	Ms.	
Sultan Mahmood, grandſon of Sultan Mozuffer -	18	2	& ſome days.
Sultan Ahmed, of the family of Sultan Ahmed I.	8	mths.	
Sultan Mozuffer,	12	years & ſomething more.	

THE SOOBAH OF AJMEER.

IT is ſituated in the ſecond climate. The length, from Bekhur and the dependencies of Umbeer to Beykaneer of Jelmeer, is 168 coſe; and the breadth, from the extremity of Sircar Ajmeer to Banſwareh, includes 150 coſe. On the eaſt lies Agra; on the north, part of Dehly; it has Gujerat on the ſouth; and Deybalpoor of Multan confines it on the weſt. The ſoil of this ſoobah is ſandy, and you are obliged to dig to a great depth before you come at water, ſo that the ſucceſs of the harveſt depends entirely upon the periodical rains. Their winter is temperate; but the ſummer is intenſely hot. The ſpring harveſt is very inconſiderable. Jewary, lehdereh, and mowth, grow here in plenty. The revenue is in general a ſeventh or an eighth of the produce of the harveſt; little being paid in ready money.

The common people live in houſes with pitched roofs, built of bamboos and ſtraw.

To the ſouth are mountains; and this ſoobah abounds with ſtrong holds. This ſoobah is compoſed of Meywar, Marwar, and Hadowty.

Meywar contains ten thouſand villages; and the whole of ſircar Chitore is dependent upon it. It is 40 coſe long, and 30 broad, and has three very celebrated forts, viz. Chitore, Cowmblere, and Mandel. The go-

vernor of the ſoobah reſides at Chitore. In Chowra, a dependency of Gowkondeh, is an iron mine. In Jainpore, and ſome places dependent upon Mandel, are copper mines. The preſent poſſeſſors of theſe lands are native zemeendars, who anciently were named Rawel; but for a long time paſt are called Ranna. They are of the Ghelote tribe, and conſider themſelves to be deſcendants from Noorſhirvan. One of their anceſtors, meeting with misfortunes in his own country, came to Berar, and at length became chief of Bernaleh. Eight hundred years prior to the date of this book, Bernaleh was plundered, and many of the inhabitants fell in battle. During the confuſion, one Patta, an infant, was carried by his mother from that ſcene of diſtreſs to Meywar, and received protection from Rajah Mundeleek Bheyl. When Patta was grown up to manhood, he followed the occupation of a ſhepherd, and his ſkill in hunting was ſuch that the fame thereof recommended him to the rajah, who at length made him one of his court and his confident. Upon the death of the rajah, four of his brother's ſons diſputed the kingdom with each other. At laſt they unanimouſly agreed to reſign their ſeveral pretenſions to the rajahſhip in favour of Patta; but he then refuſed to accept of their offer. Through ſome accident, blood iſſued from a finger of one of the brothers, and he immediately applied it to Patta's forehead, and drew upon it a keſhkeh*; and the other brothers concurred in this election. This cuſtom of drawing a keſhkeh with human blood, upon the forehead of him whom this tribe acknowledge for their rajah, obtains to the preſent time. When Patta found himſelf firmly eſtabliſhed in the rajahſhip, he ungratefully put to death the four brothers, who had been the cauſe of his exaltation. It is related, that ſome time before Patta obtained the

* A mark which the Hindoos make upon their foreheads, uſually with clay, at the time of prayer: and which will be fully deſcribed afterwards.

rajahſhip, one day paſſing through a deſert, he was going to draw his bow againſt Herbunj, the hermit, miſtaking him for ſome wild animal; but upon the hermit calling out, he ſtopped his hand, and ran to him, to aſk forgiveneſs for what he was about to have done. After this he frequently went to viſit Herbunj, who one day predicted his preferment. Many wonderful ſtories are told of thoſe adventures. As Patta ſettled in the village of Seeſoodeeah, this tribe is ſo called; and becauſe that he was at firſt educated by a Brahmin, he is alſo ſtyled the Brahmin.

When Rawel Rutten Sein died, Arfee, his ſon-in-law, was raiſed to the rajahſhip; and they gave him the title of Ranna. The preſent Ranna Omra is the tenth in lineal deſcent from Arfee. Their names are as follows: Jemeer, Salakha, Sokul, Goonha, Roymul, Sanka, Owdyſingh, Pertaub, and Omra.

Ancient hiſtorians relate that Sultan Allaheddeen Khuljee, king of Dehly, hearing that Rawel Rutten Sein, rajah of Meywar, was poſſeſſed of a woman of incomparable beauty, ſent a perſon to demand her. Rutten Sein refuſed his conſent; upon which the Sultan led an army, to force him to compliance. The fort of Chitore was beſieged for a long time, till Allaheddeen, being convinced that he could effect nothing by force, had recourſe to artifice, and offered peace. The rajah readily acquieſced, and invited him to be his gueſt. The king went to Chitore with a hundred choſen followers, accompanied by three hundred ſoldiers habited like common attendants. The interview had at firſt every appearance of cordiality; but the king and his party, watching their opportunity, ſeized the rajah; and before his troops could aſſemble for his relief, carried him off to their camp. The rajah was put into confinement, and the king took, what he thought, effectual meaſures for obtaining his beloved. The ra-

jah's

jah's family entreated that he would not ill treat their prince, and wrote letters, with aſſurances, that not only the beauty whom he fought, but many others, ſhould repair to his preſence. The Sultan, being quite delighted with his flattering proſpects, treated the rajah in a favourable manner. Seven hundred ſoldiers having placed themſelves in women's doolees, ſet out from Chitore for the camp of Allaheddeen, and ſent news on before, that the ranny was coming to his preſence, attended by a great number of handmaids. When they were come to the camp, they ſent word that the ranny wiſhed to ſpeak with the rajah, previous to her going to the ſultan's apartments. The ſultan being thrown off his guard, permitted the rajah to viſit her. The ſoldiers inſtantly ſeized the opportunity, threw off their diſguiſe, and bore away their prince. The rajpoots, who were placed at different ſtations, fought manfully, and before the rajah reached the fort many were ſlain. The Chowhan tribe had the defence of the laſt ſtage, which they ſupported with the utmoſt valour, till the rajah was ſafely returned to Chitore. Thus the ſultan being able to effect nothing, returned to Dehly. He, however, ſoon came again with the ſame intentions, and returned with the ſame ſucceſs as before. But Rawel was ſo much diſheartened by theſe repeated incurſions into his country, that he at length reſolved to go himſelf to the ſultan, and court his friendſhip. The interview was contrived by a baſe mediator, to be at the diſtance of ſeven coſe from Chitore; where the ſultan, in a cowardly manner, had the rajah put to death.

At the breaking out of theſe troubles, the nobles raiſed to the rajahſhip, Rawel Arſee, the ſon-in-law of their late prince. The ſultan renewed the ſiege of Chitore, and conquered it. Arſee was killed defending the place, and all the women deſtroyed themſelves with fire. Jemeer, the ſon of Arſee, fled from the

field of battle, and ſettled in the mountainous parts of Meywar. When Sultan Mahommed Jownee gave the government of Chitore to Maldeo Chowhan, the rajah of Jelore, all his endeavours to repeople the country were in vain, till he ſent for Jemeer, and made him his ſon-in-law; when, through his means, the country was reſtored to a ſtate of proſperity. After the death of Maldeo, all his ſons were murdered by Jemeer, who made himſelf rajah. This diviſion has ſixteen thouſand cavalry, and forty thouſand infantry. But the zemeendars of Meywar poſſeſſed themſelves of many other lands, ſo that Sanka had eighteen thouſand cavalry and a conſiderable force in infantry.

Marwar is in length 100, and in breadth 60 coſe. Sircars Ajmeer, Jewdehpoor, Sirowhy, Nagore, and Beykaneer, are dependent upon it. The Rahtore tribe have inhabited this diviſion for ages paſt. When Moezeddeen Sam had conquered Rajah Pithora, he next turned his arms towards Jychund, the rajah of Kinoj, who, in attempting to eſcape, unfortunately periſhed in a boat in the Ganges; and his family were all driven out of the country. Seeka, his brother's ſon, who was at that time at Shumſabad, fell in battle, together with many of his troops. His three ſons, named Sooteek, Aſhotahma, and Bawej, ſet out for Gujerat, but ſettled at Pelly near Soochet. In this city reſided a number of Brahmins, who frequently ſuffered oppreſſions from the tribe of Munneyeh. It happened juſt at this time, that this tribe were making their depredations, but they were valiantly oppoſed by the three brothers, and at length defeated. The Brahmins, in return, loaded the young heroes with rich preſents, and treated them with very great reſpect. At length their reputation and power became ſo great, that they were enabled to attack the tribe of Gohil, and poſſeſs themſelves of the territory of Coombhir. This conqueſt added greatly to their wealth and renown. Sooteek

teek made an incurſion upon the tribe of Munneyeh, and ſeized from them the diſtrict of Ider. Bawej drove out the tribe of Gooly from Boglana, and Aſhootahma eſtabliſhed himſelf in Marwar; and to this day his deſcendants inhabit that country.

The affairs of the deſcendants of Aſhootahma went on proſperouſly; and Maldeo, who was after him, the ſixteenth in lineal deſcent, was ſo powerful a prince, that he was near proving an overmatch for Sheer Khan. Here are many forts, of which the following are the moſt famous, viz. Ajmeer, Jewdehpoor, Beykaneer, Jelmeer, Amerkote, and Jyugurh.

Hadowty, called alſo Sircar Nagore, is inhabited by the Hadeh tribe.

This ſoobah contains ſeven ſircars, ſubdivided into 197 purgunnahs. The meaſured lands are 21,435,961 beegahs, and 7 biſwahs. The amount of revenue is 22,841,507 dams; out of which 2,326,336 dams are Seyurghal. It has 86,500 cavalry and 347,000 rajpoot infantry.

THE SOOBAH OF DEHLY

IS in the third climate. The length, from Pulwul to Lodyaneh upon the banks of the Sutulej, is 165 coſe; and the breadth, from ſircar Rewary to the mountains of Kemaoon, meaſures 140 coſe; and again, from Hiſſar to Khyzirabad, it is 130 coſe broad. On the eaſt lies Agra; on the north-eaſt quarter is Khyerabad in the ſoobah of Oudh; to the north are mountains; on the ſouth the boundaries are Agra and Ajmeer; and Lodyaneh confines it on the weſt. The principal

rivers

rivers are the Ganges and the Jumna, both of which have their ſources in this ſoobah. Here are alſo many leſſer ſtreams, and amongſt them the Kenkher (vul. Cagger). The climate is very temperate. Moſt of the lands are inundated during the periodical rains. Some places produce three harveſts in a year. Here grow moſt of the fruits of Perſia, Tartary, and Hindoſtan; and there are a great variety of flowers. In this ſoobah are many grand buildings, of ſtone and brick; and here are to be procured the productions of every part of the globe.

Dehly is a very ancient city, which was formerly called Inderput. It is ſituated in long. 114° 38′, and lat. 28° 15′. Some place this ſoobah in the ſecond climate, making it to begin from the ſouthern mountains; but the latitude ſhows that they are miſtaken. Sultan Kotebeddeen, and Sultan Shumſeddeen, both reſided in the fort built by Rajah Pithowra. Sultan Ghiaſſeddeen Baleen erected another fort, containing many magnificent buildings; and he made it a law, that any criminal, who took refuge in it, ſhould eſcape puniſhment. Moezeddeen Kaicobad built another city, called Gunglookhery, which is ſituated on the banks of the Jumna. Emeer Khoſru, in his poem entitled Kerain Aſſaadain, celebrates this city. Here is the ſepulchre of the late emperor, which is a very ſublime edifice. Sultan Allaheddeen founded a new city and fort, which is called Sirry. Towghluckabad was founded by Sultan Towghluck. His ſon, Sultan Mahommed, built another city, with a palace, in which is a very high building. In this palace are a thouſand marble pillars. Sultan Feeroz alſo founded a large city, and named it Feerozabad. He dug a canal from the Jumna to this city, near to which the water paſſes. At the diſtance of three coſe from Feerozabad, he built another palace, to which he gave the name of *Jehanama* (the director of the world.) The late emperor built the

the fort of Inderpût, and called it Deenpenah, or, *the asylum of religion.* Sheer Khan deſtroyed the city of Dehly, founded by Allaheddeen, and built another; but now this new Dehly is for the moſt part in ruins. Here are many ſepulchres, among which are the following of religious perſons, viz. Kajah Kotebeddeen Ooſhy; Sheikh Nizameddeen Oulya; Sheikh Nuſſureddeen Mahmood, Cheragh Dehly; Mullickyar Purren; Sheikh Saleh; Mullick Kobeer Oulya; Molana Mahommed; Hajy Abdulwaheb; Sheikh Abdullah Koreiſhy; Sheikh Shums Owta; and Emeer Khoſru. Here are alſo interred the following princes, viz. Sultan Shahabeddeen Ghowry; Sultan Shumſeddeen; Sultan Nuſſeereddeen Ghazi; Sultan Ghiaſſeddeen; Sultan Allaheddeen; Sultan Koetebeddeen; Sultan Towghluck; Sultan Mahommed Adel; Sultan Feeroz; Sultan Belole; and Sultan Secunder Lowdy. Alſo many, who are now living, have built ſepulchres for themſelves, in the midſt of pleaſant gardens. On the mountain of Iſlamabad is a very deep ſpring, of hot water; it is called Purbhaſs, and is a great place of Hindoo worſhip. Puſſoo, one of the nobles of Rekheyſir, made a very deep excavation in this mountain, of three beegahs extent, and which he dedicated to religious purpoſes; it remains to this day in it's original ſtate, and is a proof of the antiquity of this city.

Budawun is an ancient city, in which are the tombs of many ſaints.

A part of the northern mountains of this ſoobah is called Kamaoon, where there are mines of gold, lead, ſilver, iron, copper, orpiment, and borax. Here are alſo found abundance of muſk-deer, ketaſs-cows, ſilk-worms, falcons of various kinds, goot-horſes, and plenty of honey.

The rhinoceros is frequently hunted in ſircar Sembhel.

hel. This animal reſembles a ſmall elephant without a proboſcis. It has a horn in his forehead, which he uſes offenſively againſt other animals. Of his ſkin are made ſhields, and his horn is applied to the ends of bows, where the ſtring is faſtened. In the city of Sembhel is a Brahmin place of worſhip, called Hurmundel, and here the tenth Owtar will make his firſt appearance.

Hanſy is an ancient city, where repoſes Sheikh Jemal, the ſucceſſor of Sheikh Fereed Shucker Gunj.

Near the town of Sehnah is a ſpring of hot water, upon a mountain. This certainly is occaſioned by a mine of brimſtone.

Hiſſar was founded by Sultan Feeroz; he dug a canal which brings the water of the Jumna near the city. A Derveiſh predicted his acceſſion to the throne, and at the inſtance of this Derveiſh he dug the canal. This canal paſſes near the town of Sirſa; and loſes itſelf in the lake Bhedar, in a wonderful manner, and of which many ſtrange ſtories are related. Hiſſar has very few rivers; and in order to make wells, they are obliged to dig to a great depth.

Sehrind is a famous city, where are the delightful gardens of Hafez Rekhneh.

Tahneſir is held ſacred by the Hindoos. The river Sirſutty, to which the Hindoos pay great adoration, runs near it. In it's vicinity is a lake, called Koorkhet, to which people come from far to pay their adorations, and to beſtow charity. This was the ſcene of the war of the Mahabarut, which was carried on in the latter end of the Duaper Jowg.

The city of Huſtnapoor was the reſidence of Rajah Behrut,

Behrut, a prince renowned for his juſtice, and love of his ſubjects. In return for his virtues, heaven continued the throne in his family for a long ſucceſſion of years. Rajah Koor was the eighth monarch in lineal deſcent from Behrut, and the lake Koorkhet is named after him. Then, after ſix deſcents, reigned Chutterbeerj. Of him were born two ſons, one named Dhertraſhter, and the other Pundoo. Dhertraſhter had one hundred and one ſons, the eldeſt of whom was Durjowdhen. The hundred and one brethren are called the Kowrewan. Pundoo had five ſons, viz. Jewdiſhter, Bheemſein, Arjun, Nekul, and Sehdeo, and thoſe are called the Pundoowan. Pundoo ſucceeded to the kingdom, becauſe his elder brother, Dhertraſhter, was blind. However, upon the death of Pundoo, Dhertraſhter was made king, but Durjowdhen poſſeſſed all the power; and dreading that the government might paſs into the family of the Pundoowan, contrived means to deſtroy them. Dhertraſhter, to put an end to the feuds which were increaſing daily, built the city of Narnaweh for the reſidence of his nephews. Durjowdhen, who had workmen devoted to his will, contrived that, in the palace where the Pundoowan were to have dwelt, there ſhould be hidden pitch and other combuſtible materials, which, at a fit opportunity, was to have been ſet on fire to deſtroy them. But if God be for us, what availeth the machinations of the enemy? In ſhort, the Pundoowan, after having entered the houſe, diſcovered the plot, ſet fire to the combuſtibles themſelves, and departed to a deſert ſpot, ſo ſecretly, that nobody knew what had befallen them. It happened that the fire conſumed a woman and her four ſons, whoſe houſe adjoined to the palace. Durjowdhen, miſtaking their aſhes for thoſe of the Pundoowan, was perfectly ſatisfied, and gave a feaſt upon the occaſion. The Pundoowan, after having encountered various adventures, came forth from the deſerts to the city of Cumpela. Here they ſoon became renowned for their valour and munificence;

munificence; but they took care to conceal their family and name from every one. But when Durjowdhen heard every circumſtance concerning them, he began to entertain ſuſpicion of having been deceived in the accounts of their deſtruction. At length, having learnt the truth, he profeſſed to be rejoiced at the diſcovery, and having invited them to court, he there gave up to their dominion one half of his kingdom, including Dehly; and reſerved for himſelf the other half, of which Huſtnapoor was the capital. Jewdiſhter, the eldeſt of the Pundoowan, proved very fortunate, and with the aſſiſtance of his brethren, made conqueſt till at length even ſome of the Kowrewan joined them. Durjowdhen, filled with envy thereat, made a feaſt, and, under the falſe appearance of friendſhip, invited the Pundoowan to partake of it; when, having engaged them to play at the game of chowper, he, by the means of falſe dice, won from them all that they poſſeſſed. For the laſt ſtake it was propoſed, that if the Pundoowan won, all they had loſt ſhould be reſtored to them; and provided Durjowdhen proved conqueror, the Pundoowan were to quit all inhabited places, and wander in the deſerts for the ſpace of twelve years, in the dreſs of beggars; that, after the expiration of this term of abſence, when they returned to ſociety, they ſhould ſo conceal themſelves for another year, that nobody ſhould be able to diſcover them; or, in caſe they ſhould be found out, they were to return to the deſerts again for twelve years more. The Pundoowan, unſuſpicious of any fraud, accepted the propoſal, and were again duped by Durjowdhen's falſe dice.

The Pundoowan faithfully fulfilled their part of the agreement; but, at their return, Durjowdhen treated them with ſuch cruelty, that although they offered to be ſatisfied with the poſſeſſion of five villages, he refuſed them, and made preparations for war, fixing upon a ſpot near the lake Koorkhet for the field of battle.

But ſince the reward of deceit is diſappointment, Jirjowdhen and his adherents were ſlain, Jewdiſhter obtaining the victory, after having fought for the ſpace of eighteen days.

This war happened in the end of the Duaper Jowg, one hundred and five years prior to the commencement of the Kul Jowg, being 4831 years anterior to the fortieth year of the preſent reign.

It is ſaid, that in this war the army of the Koorewan conſiſted of eleven kooney, each kooney being twenty-one thouſand eight hundred and ſeventy men mounted on elephants; together with the like number of charioteers; beſides ſixty thouſand three hundred and ten cavalry, and one hundred and nine thouſand, three hundred and fifty infantry. Out of this immenſe multitude of forces on one ſide, and the troops of Jewdiſhter on the other, only twelve perſons ſurvived the ſlaughter, of which number four were of the army of Jirjowdhen, who fled from the field of battle, and implored protection from Jewdiſhter. Theſe four were, 1. Keerpacharij, a Brahmin, who had been preceptor to both the Kowrewan and the Pundoowan. 2. Aſhotahman, who had alſo exerciſed the ſame office. 3. Keerut Birman, of the Jadown tribe. 4. Sunjeey, who, notwithſtanding his renown for wiſdom and learning, drove the chariot of Dirteraſhter. The other eight ſurvivors were of the Pundoowan army, viz. the five Pundoowan brothers; Satick, of the Jadown tribe, renowned for valour; Hujtuſh, who was Jirjowdhen's brother by another mother; and Kiſhen, whoſe fame is too univerſal to render neceſſary any account of him here.

Summarily, Jewdiſhter, after gaining this victory, reigned thirty-ſix years. Then his righteous diſpoſition made him deſpiſe the periſhable vanities of this world,

world, and ſeek for retirement, accompanied by his brothers.

The hiſtory of this war is related moſt circumſtantially in the Mahabarut, compriſed in one hundred thouſand couplets. By the command of his majeſty it has been tranſlated into the Perſian language, and entitled Rezemnameh (or the book of war).

The hiſtory of the Mahabarut is divided into eighteen purbhs, or books, containing as follows: 1ſt Purbh, the hiſtory of the Kowrewan and Pundoowan. A table of contents. 2d Purbh, Jewdiſhter ſends his brother to make conqueſts. The ſacrifice called Raj Sewey. The Kowrewan make a feaſt for playing at dice, &c. 3d Purbh, the departure of the Pundoowan to the deſerts; their adventures. 4th Purbh, the Pundoowan return to the city of Beratt, without diſcovering themſelves. 5th Purbh, the Pundoowan diſcover themſelves; appoint Kiſhen mediator between them and the Kowrewan; Jirjowdhen rejects their propoſal. Both armies arrive at Koorkhet. Preparations for battle. 6th Purbh, the firſt battle, which continued for ten days. Beekhum is wounded; and many of the ſons of Dirteraſhter ſlain. 7th Purbh, Jirjowdhen holds a council of war, and appoints Derown his general, who is afterwards ſlain. A deſcription of the battle, which laſted five days. 8th Purbh, a deſcription of the battle of two days. Jirjowdhen appoints for his general Kurren; the heroic exploits of Kurren. The flight of Jewdiſhter. The death of Kurren by the hands of Arjun, on the ſecond day's encounter. 9th Purbh, Sul appointed general; his aſtoniſhing ſtrength; is ſlain. Jirjowdhen hides himſelf in a reſervoir. He dies, with many heroes of his party. 10th Purbh, the concluſion of the war. Keerutpirman, Keerpacharej and Aſhotaman, join Jirjowdhen upon the field of battle, whilſt he has remains of life. They propoſe a ſally upon the

the enemy at night. 11th Purbh, lamentations of the women on both ſides. Gundhary, the mother of Jirjowdhen, curſes Kiſhen. 12th Purbh, the tranſactions of Jewdiſhter after the victory. Wiſhes to reſign his kingdom, and retire from the world; but is comforted and diſſuaded from his intention by the advice of Byaſs, Kiſhen, and Beekhum. This book contains ſublime maxims of religion and morality, with wiſe rules for the government of a kingdom. 13th Purbh, Beekhum's advice to Jewdiſhter. In my opinion theſe two laſt books might better have been compriſed in one, as they both contain the advice of Beekhum to Jewdiſhter. And I think that the 9th purbh ought to have been divided into two; one to have conſiſted of the hiſtory of Sul, and the other to have contained the deſcription of the death of Jirjowdhen*. 14th Purbh, Dirtraſhter, Gundhary his wife, and Koonty the mother of the Pundoowan, go into retirement. 16th Purbh, the deſtruction of the tribe of Jadoon. 17th Purbh, Rajah Jewdiſhter, with his brother, retire from the world: ſink into a bed of ſnow. 18th Purbh, deſcription of the aſcenſion of Jewdiſhter into heaven in his own body, and an account of the diſſolution of the bodies of his brethren. The concluſion, called Herbuns, contains the hiſtory of the Jadoowan tribe. Although in this work there are found many extravagant deſcriptions, it is nevertheleſs delightful and inſtructive in a very high degree.

This ſoobah contains eight ſircars, ſubdivided into 232 pergunnahs. The meaſured lands are 28,546,816 beegahs, and 16 biſwahs. The amount of revenue 601,615,555 dams; out of which 33,075,739 dams are Seyurghal.

* In the courſe of the hiſtory, he is indifferently called Jirjowdhen and Dhurjowdhen.

TABLES

TABLES

Of the Princes who have reigned in the Soobah of Dehly.

TABLE I.

Twenty Princes, of the Family of Anungpaul, reigned 437 years, 1 month, and 28 days.

	Ys.	Ms.	Ds.
Anungpaul Tenore	18	0	0
Baſſdeo	19	1	18
Gungoo	21	3	28
Peert-hy Mull	19	6	19
Jy Deo	20	7	28
Nirpaul	14	4	9
Adereh	26	7	11
Bitchraj	21	2	13
Beek	22	3	16
Rekhpaul	21	6	5
Sookpaul	20	4	4
Gopaul	18	3	15
Selekhen	25	10	2
Jypaul	16	4	13
Koonwerpaul	29	3	11
Anungpaul	29	6	18
Bejſal	24	1	6
Mehetſal	25	2	23
Akſal	21	2	15
Peert-hy Raj	22	2	16

TABLE II.

Seven Princes, of the Family of Bil Deo, reigned 83 years and 7 months.

	Ys.	Ms.	Ds.
Bil Deo Chowhan	6	1	4

Amer

	Ys.	Ms.	Ds.
Amer Gungoo	5	2	5
Khirpaul	20	1	5
Soomeer	7	4	2
Jahir	4	4	8
Nag Deo	3	1	5
Pithowra	48	5	1

TABLE III.

Eleven Princes, of the Ghuarian dynasty, reigned 96 *years,* 6 *months, and* 8 *days.*

	Ys.	Ms.	Ds.
Sultan Moezeddeen Sam	14	0	0
Kotebeddeen Ibek	4	0	0
Aram Shah	1	0	0
Shumfedden Altumfh	26	0	0
Rokeneddeen Ferooz Shah	0	6	28
Rezeah	3	6	6
Sultan Mozeddeen, Bahram Shah	2	1	15
Sultan Allaheddeen Maffaoud Shah	4	1	1
Sultan Naffeereddeen	19	0	0
Sultan Ghiaffeddeen Baleen	20 & fome mths.		
Sultan Moezeddeen Kaicobad	3 & fome mths.		

TABLE IV.

Thirteen Princes, of the Kuljean dynasty, reigned 129 *years,* 10 *months, and* 19 *days.*

	Ys.	Ms.	Ds.
Sultan Jilaleddeen Kuljy	7 & fome months.		
Sultan Allaheddeen	20 & fome months.		
Sultan Shahabeddeen	0	3 & fome days.	
Sultan Kotebeddeen	14	4	0
Sultan Naffeereddeen	0	6	0

Sultan

	Ys.	Ms.	Ds.
Sultan Ghiaſſeddeen Towghluck Shah	4 & ſome months.		
Sultan Mahommed	27	0	0
Sultan Feeroz Shah	38 & ſome months.		
Sultan Towghluck Shah	0	5	3
Abubeker Shah	1	6	0
Sultan Mahommed Shah	6	7	0
Sultan Allaheddeen Secunder	0	1	11
Sultan Mahmood	10	2	0

TABLE V.

	Ys.	Ms.	Ds.
Khizer Khan	7	2	2
Mobarek Shah	3	13	16
Mahommed Shah	10 & ſome months.		
Sultan Alaheddeen	7 & ſome months.		
Sultan Bhehlole Loody	38	8	8
Sultan Secunder	28	5	0
Sultan Ibraheem	7 & ſome months.		
Sultan Baber	5	0	0
Sultan Hemayun	9	8	1
Sheer Khan Soor	5	0	0
Seleem Khan	8 & ſome days.		
Feeroz Khan	0	0	3
Adely			
Ibraheem	ſome months.		
Secunder	ſome months.		
Hemayun, a ſecond time	1	3	0

A ſummary History of the Princes who have reigned in Dehly.

IN the year 429, of the æra of Bickermajeet, Anungpaul, of the Tenore-tribe, governed with juſtice; and

and he founded the city of Dehly. In the 848th year of the ſame æra, in the vicinity of that city, a battle was fought between Peert-hraj Tenore and Beeldeo Chowhan, who, gaining the victory, transferred the kingdom to the Chowhan tribe. In the reign of Rajah Pithowra, Sultan Moozeddeen Sam made ſeveral incurſions from Ghuzneen into Hindoſtan, but never gained any victory. In the Hindoo hiſtories it is ſaid, that Rajah Pithowra gained, from the ſultan, ſeven pitched battles; after which, in A.H. 588, the eighth battle was fought near Tahneſir, when the rajah was taken priſoner, and they give the following account of the manner in which it happened. He had originally in his ſervice one hundred heroes, of whoſe exploits there are moſt extravagant, and indeed incredible relations; and each of them was ſtyled *Samunt*, or *Leader of an Army*. In this battle he was not accompanied by any one of thoſe champions. The following is the ſum of the ſtory. Rajah Jychund Rathore, who at that time was ſupreme monarch of all Hindoſtan, reſided at Kinoje; all the other rajahs paid him homage, and he was of ſo tolerating a diſpoſition, in regard to religion, that many natives of Perſia and Tartary were engaged in his ſervice. He was making preparations for performing the ſacrifice called Rajſoo: in which ceremony it was required that every ſervice ſhould be performed by rajahs, even to the duties of the ſcullery. The ſupreme monarch alſo, on this occaſion, gave in marriage, to the next moſt powerful rajah, one of his moſt beautiful daughters. All the rajahs had repaired to the court of Jychund, in order to aſſiſt at the ſacrifice, excepting Pithowra, who was making preparations for the journey. But at that inſtant, ſomebody happened to remark, that the empire of right belonged to the Chowhan dynaſty, and conſequently that Jychund was not qualified to preſide at ſuch a ſacrifice. Theſe words kindled the flames of ambition in the breaſt of Pithowra, and he put off his journey. Jychund was

preparing to lead an army againſt him; but the courtiers repreſented, that ſuch an undertaking would require a long time for execution, whilſt the hour appointed for the ſacrifice was near at hand. Their remonſtrances prevailed with Jychund; and in order to make the feſtival as little incomplete as poſſible, by the abſence of Pithowra, they made an effigy of him in gold, and gave it the office of porter of the gate. Pithowra, enraged at this affront, went to the ſacrifice in diſguiſe, accompanied by five hundred men of approved valour; and, after having committed great ſlaughter, ſeized the golden effigy and returned with ſpeed. The daughter of Jychund, who was to have been married to another rajah, upon hearing the relations of Pithowra's intrepid valour, became enamoured of him, and refuſed her conſent to the marriage. Jychund, enraged at her conduct, expelled her from his haram, and confined her in a ſeparate palace. When Pithowra received intelligence of this, he was almoſt diſtracted with love and rage, and determined to ſet her at liberty. For this purpoſe he engaged Chanda, a muſician, to go to the court of Jychund, to ſing his celebrations; and Pithowra, with a few choſen men, accompanied as his attendants. By this ſtratagem Pithowra contrived to carry on a correſpondence with the princeſs, whoſe heart being prediſpoſed in his favour, eaſily made her eſcape with him. The before-mentioned hundred Samunts, who had come with him in different diſguiſes, ſtood one before another, and defeated the troops of Jychund. Gobind Roy Ghelote made the firſt reſiſtance, and fell, not till he had ſlain ſeven thouſand of the enemy. There were ſlain alſo, in the firſt day's battle, of theſe heroes, Niſſing Deo, Chand Nundeys, and Sardhool, of the Selunkee tribe; Pelhun Deo, of the Cutchwaheh tribe, and two of his brothers. And the remainder were killed on their way back, after having diſplayed aſtoniſhing feats of bravery. Pithowra and the bride arrived ſafe at Dehly, attended by Chanda, the muſician.

tian. But Pithowra, ſoon after, became the ſport of fortune, for this princeſs ſo engroſſed his attention, that he neglected all public affairs, and gave himſelf up entirely to love and indolence. Shahabeddeen, apprized thereof, formed an alliance with Rajah Jychund, and, having raiſed a large army, came to attack the dominions of Pithowra. He poſſeſſed himſelf of many places, but no one dared to acquaint Pithowra of his misfortunes. At length the nobles aſſembled together and prevailed upon Chanda to diſcover to him the real ſtate of his affairs. Chanda entered the palace, and after having paſſed ſeven gates, arrived at the haram. He then gave the rajah ſome intimation of the condition of the kingdom. The rajah, vain with the remembrance of his former victories, collected together only a ſmall number of troops, and with theſe he marched out to attack the Sultan. But the heroes of Hindoſtan had all periſhed in the manner before deſcribed, beſides Jychund who before had been his ally, and was now in league with his enemy. In the battle which enſued, Rajah Pithowra fell into the hands of the ſultan, and was carried priſoner to Ghuzneen. The faithful Chanda followed his prince to Guzneen, and contrived to gain the favour of the ſultan. Having obtained an interview with the rajah, and adminiſtered comfort to his mind, he told him that he would take an opportunity of praiſing his ſkill with the bow, which would raiſe the Sultan's curioſity to ſee him perform his feats, when he might make a proper uſe of his arrow. In conſequence of Chanda's repreſentation, the ſultan wiſhed to ſee the rajah exerciſe his bow, when he ſeized the opportunity, and ſhot the king dead upon the ſpot. This is according to the Hindoo hiſtorians, but the Perſian authors give quite a different account of the whole tranſaction, and aſſert that the rajah was killed in battle.

This world is a juggler, who is ever exhibiting wonders. We may recollect many events ſimilar to the

hiſtory of this prince. But who is happy enough to profit by the example of others?

In Pithowra ended the Chowhan dynaſty of the princes of Dehly; and Sultan Moozeddeen poſſeſſed himſelf of the beſt part of Hindoſtan. He appointed for his viceroy Mullick Kotebeddeen, whom he left at Gehram, and, on his return to Ghuzneen, plundered the northern mountains. The ſame year that the ſultan returned to Ghuzneen, Mullick Kotebeddeen performed wonderful exploits of valour, and poſſeſſed himſelf of Dehly and many of its dependencies.

At the death of Moozeddeen, Ghiaſſeddeen Mahmood, ſon of Ghiaſſeddeen Mahommed, ſent from Feeroz Kouh to Kotebeddeen the umbrella and other inſignia of royalty. Kotebeddeen fixed his reſidence in Lahoor, and was famed for his juſtice, valour, and munificence. He was killed whilſt playing at the game of Chowgong. The nobles elected for his ſucceſſor his ſon, Aram Shah, but a factious party ſet up againſt him Mullick Altumſh, who was firſt purchaſed for a ſlave by Kotebeddeen, and afterwards adopted his ſon. Aram Shah fled, and Altumſh, thus eſtabliſhed, aſſumed the title of Shumſeddeen. It is ſaid that his father was chief of a Turkiſh tribe, and Altumſh, having excited the envy of his brethren and couſins, they ſold him like Joſeph. Through the viciſſitude of fortune, he changed his maſter ſeveral times, and at laſt a merchant brought him to Ghuzneen, where Sultan Moozeddeen Sam wanted to have purchaſed him, but the merchant demanding a moſt exorbitant price, the ſultan was ſo much diſpleaſed, that he forbad any one to buy him. When Kotebeddeen returned to Ghuzneen, from the conqueſt of Gujerat, having obtained permiſſion from the ſultan, he purchaſed Altumſh at a high price, and then adopted him his ſon. Khowjah Kotebeddeen Ouſhy was his cotemporary. When Altumſh died, he was ſucceed-

ſucceeded in the kingdom by his ſon; but the whole of his thoughts were turned to the gratification of ſenſuality and ſloth, deſpiſing the affection of his ſubjects; and he committed the affairs of the kingdom to the management of his mother, Shah Turkan. The nobles, enraged at his ſhameful conduct, rebelled, and raiſed to the throne, Rezeeah, the daughter of Shumſeddeen, and whom he, in his lifetime, had appointed his heir, aſſigning as his reaſon for ſo doing, that "his ſons, being drunkards, were unfit to reign."

In the reign of Moozeddeen Bahram Shah, the troops of Chungaze Khan laid waſte the territory of Lahoor, and diſaffected perſons making uſe of that opportunity ſeized Moozeddeen, confined him in priſon, and there put him to death.

During the reign of Sultan Allaheddeen Maſſaoud Shah, an army of Moghols entered Bengal, either by the way of Khatai or Tibbet; but they were defeated by the troops of that monarch. At another time Bawuj was leading an army from Turkeſtan, when the ſultan marched out to meet him; but, on the banks of the river Beya, receiving intelligence of the retreat of the Moghols, he returned to Dehly. This prince at laſt, ſuffering himſelf to be corrupted by evil counſellors, was thrown into priſon, and there ended his exiſtence.

Naſſireddeen Mahommed was a good prince, and gained the hearts of his ſubjects by his wiſe adminiſtration. The Tebeeat Naſſiry is dedicated to this prince. In his reign the Moghols advanced as far as Punjab; but, when they heard of the march of the ſultan, retreated. Naſſireddeen was a good prince, and reigned happily. He raiſed to the vizarut Ghiaſſeddeen Baleen, who had been his ſlave, and was afterwards his brother-in-law, and upon this elevation he gave him the title of Ulugh Khan. This Ghiaſſeddeen was remarkable

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remarkable for his wiſdom, and gave ſplendor to his high office. Sultan Naſſireddeen dying without male iſſue, this worthy vizier was raiſed to the throne, when he embraced every occaſion to diſcountenance the wicked, and give encouragement to thoſe who merited favour. Ghiaſſeddeen appointed to the viceroyalty of Punjab his eldeſt ſon, Mahommed, who was commonly called Khan Sheheed. Through his vigilance and valour, Punjab was reſtored to a ſtate of tranquillity. Meer Khoſru and Meer Haſſan were in his ſuit. After having paid a viſit to his father, as he was returning to Punjab, with only a few attendants, he was ſurpriſed by an army of Moghols, between Deybalpoor and Lahoor, and ſlain. Meer Khoſru was taken priſoner, but contrived to gain his liberty.

At the death of Ghiaſſeddeen, Bughza Khan was his viceroy, in Bengal, and, upon this event, took the title of Naſſireddeen. But a party at Dehly raiſed to the throne his ſon, Kaicobad, to the prejudice of Kai Khoſru, whom Ghiaſſeddeen had nominated his heir, and who had ſucceeded his father, Mahommed, in the government of Multan. Naſſireddeen marched toward Dehly, and his ſon, Kaicobad, came out with an army to oppoſe him. The two armies met on the banks of the river Seroo, near the town of Oud. By the contrivance of evil counſellors, the father returned to Bengal without effecting any thing, leaving Kaicobad in peaceful poſſeſſion of the empire. It is aſtoniſhing that Meer Khoſru, in his poem entitled *Keran essadain*, ſhould celebrate this interview between the father and his rebellious ſon. Kaicobad died of hard drinking, and a faction wanted to have ſet up his ſon, under the title of Shumſeddeen; but he did not ſucceed, and his father's corpſe was thrown into the river Jumna. The kingdom was then conferred upon the Khuljian dynaſty, Jilaleddeen, who had been paymaſter of the imperial forces, being raiſed to the throne. Mullick Allaheddeen, his

his nephew, who had been educated under his care, went from Kurrah into the Dekhan, where he amaſſed great wealth, which enabled him to rebel againſt his monarch. The ſultan marched againſt him, and was ſlain by the hands of the traitor, who thereupon aſſumed the title of ſultan, and by the will of heaven obtained the empire. Notwithſtanding the enormity of his crimes to gain the throne, he nevertheleſs inſtituted excellent laws for the government of the empire. He had ſeveral battles with the Moghols, in all of which he proved victorious. Emeer Khoſru dedicated to him his *Kumseh* (or *five Poems.*) But after having reigned well for ſome time, he at length deſerted the paths of wiſdom and virtue, and became enamoured of an eunuch of his palace, whom he made his prime miniſter. This wretch obliged him to put to death Khyzir Khan, and to impriſon his ſons, Shady Khan and Mobarek Khan. At the death of Allaheddeen, this eunuch raiſed to the throne the youngeſt ſon of the late emperor, to whom he gave the title of Shahabeddeen. The other brothers were deprived of their eyeſight, excepting Mobarek Khan, who, through the divine aſſiſtance, eſcaped that misfortune. After a few days the eunuch was murdered, and Mobarek Khan taken out of priſon, and appointed prime miniſter. He ſoon dethroned his brother, and having put him in priſon, aſſumed the title of Kotebeddeen.

He conquered Gujerat and the Dekhan. But he imprudently placed his confidence in Haſan, a man of mean extraction, but remarkable for the beauty of his perſon. To this minion he gave the title of Khaſſah Khan, and regardleſs of the remonſtrances of thoſe who were moſt attached to his intereſt, he delivered himſelf up ſo entirely to the diſpoſal of this man, that at length he cauſed his benefactor to be murdered, mounted the throne under the title of Naſſireddeen, and extirpated the royal family. Upon this Ghazi-ul Mullick,

lick, who had been one of the principal nobles in the court of Allaheddeen, revolted, and, having put to death the uſurper, was elevated to the throne by the nobility, under the title of Ghiaſſeddeen Towghluck Shah. He ſettled the affairs of Bengal, and then repaired to Dehly. Mahommed Khan, his ſon, in the courſe of three days, erected a palace for his reception, within a few coſe of Dehly, and, after much entreaty, prevailed upon him to enter it. The roof of the palace fell in, and buried the king in the ruins. Although Zyabirny has pronounced Mahommed Khan to be innocent of the death of his father, yet the circumſtance of the haſte in which this palace was erected, and the preſſing invitation he gave the king to reſide in it, contrary to his own inclination, are powerful arguments of the ſon's turpitude. Sultan Mahommed, in his laſt teſtament, appointed for his ſucceſſor Feeroz, the ſon of his paternal uncle, Rajeb, and he was a good prince. At his death the affairs of Hindoſtan fell into ſome confuſion. He was ſucceeded by his grandſon, Towghluck Shah, but a monſter of ingratitude ſoon deprived him of his life. Abubeker ſucceeded his brother Towghluck Shah. In the reign of Sultan Mahmood, the chief management of affairs was entruſted to Mulloo Khan, who was thereupon dignified with the title of Ekbal Khan; but his adminiſtration produced nothing but diſcontent and ſtrife. A faction of the nobles ſet up a great grandſon of Feeroz Shah, whom they ſtyled Naſſerut Shah. The flames of contention were raging at Dehly, when Timur entered Hindoſtan in A.H. 801. Mahommed then fled to Gujerat, and ſedition hid her head. When Timur was leaving Hindoſtan, Khyzir Khan, who had done him homage, was left in the government of Multan. For two months after this, Dehly was in a ſtate of the utmoſt anarchy and confuſion. Naſſerut Shah, who had fled into the Duab, now came to Dehly, and poſſeſſed himſelf of the throne. But Ekbal, a ſhort time after, made himſelf maſter of that city, upon which Naſſerut

Shah

Shah fled to Mewat. Then Sultan Mahmood returned from Gujerat, and the hypocritical Ekbal Khan feigned entering into his ſervice. Sultan Mahmood being in the utmoſt diſtreſs, departed in the night to Sultan Ibraheem Sherky, but meeting with no encouragement, he returned to Dehly. Ekbal Khan commenced hoſtilities, but gained no advantage. Afterwards Ekbal Khan was taken priſoner in battle by Khyzir Khan, when Sultan Mahmood poſſeſſed himſelf again of Dehly, where he ſoon after died a natural death, and in him ended the Khuljian dynaſty.

For ſome days the government was held by Dowlet Khan, an Afghan; but Khyzir Khan haſtened from Multan, and, having made himſelf maſter of the city of Dehly, appointed as viceroy, Mullick Mirdan Dowlet, one of the omrahs of Sultan Feeroz, and whom Soliman, the father of Khyzir, had adopted for his ſon. Khyzir Khan, out of gratitude to his benefactor Timur, did not aſſume the title of ſultan, but continued to have the Khotbah read in the name of that monarch, contenting himſelf with being ſtyled Ayaut Aala, or *the most High in Dignity*.

At the death of Timur, the Khotbah was read in the name of his ſon and ſucceſſor, Shahrokh, concluding with a prayer for the proſperity of Khyzir Khan. At the death of Khyzir, he was ſucceeded by his ſon, Mobarek Shah, conformably to his laſt will and teſtament. This prince, availing himſelf of the diſſentions between Sultan Ibraheem Sherky and Howſheng, attempted to get poſſeſſion of Calpee and its dependencies; but was treacherouſly killed near Dehly, by ſome traitors who had laid in ambuſh for him. Mahommed Shah, who, according to ſome, was the ſon of Fereed, the ſon of Khyzir Khan, whilſt others make him to have been his ſon, was then raiſed to the throne. Sultan Allaheddeen, his ſucceſſor, poſſeſſed not one good quality,

quality, but was continually engaged in unworthy purſuits; upon which Bhelole began to entertain thoughts of greatneſs. This Bhelole was the nephew of Sultan Sheh Loody, an Afghan of the tribe called Shamoo Khyl. In the reign of Sultan Mahmood, Behram, the father of Bhelole, came with his other ſons to Dehly, and there carried on an inconſiderable merchandize. Sultan Shah was an emeer in the court of Khyzir Khan, who gave him the title of Iſlam Khan, and aſſigned over to him the revenues of Sirhind for his maintenance. Bhelole, to whom he was great uncle, lived at that time in Sirhind without any employment; Iſlam Khan was pleaſed with him, and educated him as his ſon. Bhelole was born in Multan, and the following circumſtances attended his birth. When his mother had nearly gone her full time with him, unfortunately a beam of the houſe fell upon her and killed her, when Bhelole was cut out of her womb.

Bhelole allowed Allaheddeen to paſs his life in retirement, but maintained all the power in his own hands. He reigned happily, and conſulted the eaſe and proſperity of his ſubjects. He died a natural death in the 80th year of his age. It is ſaid, that before he became rich, he happened to meet with a Derveiſh, who aſked, "who is he who will give me ſuch a ſum of money for the kingdom of Dehly?" Bhelole's companions burſt into laughter, but he cheerfully gave the Derveiſh all the money he had, and continued to pay him obedience, and thereby obtained the object of his deſire. He carried on ſeveral wars with the Sherkyan kings, till at length he conquered Jownpoor, and put an end to that dynaſty. He left his ſon, Barbuck, in Jownpoor, and then returned to Dehly. As he was coming back from the ſiege of Gualiar, he was ſeized with a fit of ſickneſs, and died near the town of Sekeyteh. The nobles raiſed to the throne his ſon, Nizam Khan, under the title of Sultan Secunder, who made the city of

Agra

Agra his capital, and proved a good prince. In the A. H. 911, there happened a dreadful earthquake at that city, a great number of houſes being ſwallowed up by the earth. He was a very handſome man, and was renowned for his juſtice and liberality. When he died, his ſon, Sultan Ibraheem, aſcended the throne of Dehly. The territory of Jownpoor was aſſigned over to his brother, Jilal Khan, but diſputes enſuing between them, Jilal Khan at laſt took refuge with the king of Gualiar, but could obtain no aſſiſtance from him. He then went to Malwah, to Sultan Mahmood, but finding no hopes from that quarter, ſet out for Gowndwaneh, where he fell into the hands of ſome of the troops of Sultan Ibraheem, who carried him to the court of that prince, when he was put to death. In the reign of Sultan Ibraheem ſeveral of the nobles rebelled, amongſt whom were Derya Khan, viceroy of Bahar, and his ſon, Bahadre Khan, who cauſed the Khotbah to be read, and coin to be ſtruck in their own names. Dowlet Khan Loody fled to Kabul, and ſought protection from the Emperor Baber, whom he conducted to the conqueſt of Hindoſtan.

THE SOOBAH OF LAHOOR.

IT is ſituated in the third climate. The length, from the river Seteluj to the Sind, is 180 coſe; the breadth, from Bhembher to Chowkundy, one of the dependencies of Sutgurrah, meaſures 86 coſe. On the eaſt lies Sirhind; on the north Caſhmeer; on the ſouth Beykaneer and Ajmeer; and Multan bounds it on the weſt. This ſoobah has ſix fine rivers, iſſuing from the northern mountains. The Seteluj, formerly called Shetooder, whoſe ſource is in the mountains of Ghahlore; Rooper, Matchwareh, and Lodyaneh, are ſituated upon its bank; after having paſſed by theſe places, it runs on

to

to Bowh Ferry, where it unites with the river Beyah, anciently called Beypaſha. The ſource of the Beyah, called Abyahkoond, is in the mountains of Keloo, in the pergunnah of Sultanpoor. Near it runs the river Ravy, called alſo Iyrawutty, its ſource is in Behdra, and the city of Lahoor is ſituated on its banks. Another river is the Chenab, called alſo Chunderbahka. From the top of the mountains of Kutwar iſſue two ſprings, one called Chunder, and the other Bahka. In the neighbourhood of Khutwar they unite their ſtreams, and are then called Chunderbahka, from thence they flow on to Bhelolepoor, Sooderah, and Hezareh. The Behut, anciently called Bedufta, has its ſource in pergunnah Weer, in Caſhmeer, and having run paſt the city of Sirrynagur, the capital of that ſoobah, it enters Hindoſtan. The town of Behheereh is on its banks. The Sind, according to ſome, riſes between Caſhmeer and Caſhghur, whilſt others place its ſource on Khatai. This river runs through the borders of Sewad, Attock Benaris, Chowparah, and the territory of the Balootchees. His majeſty has given the following names to the duabehs (or countries that are ſituated between two rivers.) All that lies between the Seteluj and the Beyah he has called Beytjalindher. The diſtrict between the Beyah and the Ravy is named Bary. The lands confined by the Ravy and the Chenab, are called Retchna. Thoſe bounded by the Chenab and Behut are named Jenhat. And Sindſagur compriſes all that lies between the Behut and the Sind.

From the Seteluj to the Beyah	50	coſe.
——— Beyah to the Ravy	17	ditto.
——— Ravy to the Chenab	30	ditto.
——— Chenab to the Behut	20	ditto.
——— Behut to the Sind	68	ditto.

This ſoobah is very populous, is highly cultivated, and exceedingly healthy. The cultivated lands are chiefly ſupplied with water from wells. The winter is much

ſeverer here than in any other part of Hindoſtan, although conſiderably milder than in Perſia and Tartary. Through his majeſty's encouragement, here are to be procured the choiceſt productions of Turan, Iran, and Hindoſtan.

Muſk-melons are procurable here all the year. They are produced in Lahoor during the months of May and June, and ſometimes as late as July. When they are almoſt out of ſeaſon here, they are brought from Caſhmeer; and laſtly, they are imported from Cabul, Badakhſhan, and Turan. Ice is brought from the northern mountains, and ſold all the year. Their horſes reſemble Irakees, and are very fine. In ſome parts, by ſifting and waſhing the ſands of the rivers, they obtain gold, ſilver, copper, rowey, tin, braſs, and lead. It is alſo famous for handicraftſmen.

Lahoor is a very large and populous city, ſituated in the Duabeh Bary. In ancient aſtronomical tables is called Lehawer. Longitude 109° 22′, latitude 31° 50′. The fort and palace are of brick and lime, and when this city was for ſome time the ſeat of government, many other capital buildings were erected, and gardens laid out in taſte and elegance; it became the grand reſort of people of all nations, and their manufactures were carried to the higheſt pitch of perfection.

Nagerkote is a city ſituated upon a mountain, with a fort called Kangerah. In the vicinity of this city, upon a lofty mountain, is a place called Mahama-ey, which they conſider as one of the works of the Divinity, and come in pilgrimage to it from great diſtances, thereby obtaining the accompliſhment of their wiſhes. It is moſt wonderful that, in order to effect this, they cut out their tongues, which grow again in the courſe of two or three days, and ſometimes in a few hours. Phyſicians believe that the tongue, when cut, will grow again; but nothing but a miracle

miracle can effect it ſo ſpeedily as is here mentioned. According to the Hindoo mythology, Mahama-ey was the wife, but the learned of this religion underſtand by this word the *power of Mahadeo*, and ſay that ſhe, upon beholding vice, killed herſelf, and that different parts of her body fell on four places. That the head, with ſome of the limbs, alighted on the northern mountains of Caſhmeer, near Kamraj, and which place is named Sardha. That ſome other members fell near Beejapoor in the Dekhan, at a place thence called Tuljabowhwanny. That others dropt in the eaſt, near Kamru, and which place is called Kamtcha. And that the reſt remained at Jalindher, on the ſpot above deſcribed. Near this place appear, on the ſides of the mountain, lights reſembling links and lamps, which people go to viſit, and throw different things into the flames, thinking the ceremony to be beneficial to the eyeſight. Over thoſe places are erected temples, which are continually thronged with people. Certainly theſe lights, which the vulgar conſider as miraculous, are only the natural effects of a brimſtone mine.

In the middle of Sindſagur, near Shumſabad, is the cell of Bulnaut, which they call Tilleh Bulnaut. The devotees have a great veneration for this place, eſpecially the Jowgees, who make pilgrimages to it. Rock-ſalt is found in this neighbourhood. There is a mountain, twenty coſe in length, out of which they dig this ſalt. Of the quantity excavated three fourths belong to the diggers, and one fourth is allowed to thoſe who carry it out of the mine. The merchants pay for it from half a dam to two dams per maund, and they tranſport it to great diſtances. The zemeendar takes from the merchant a duty of ten dams upon every man's load, and he alſo pays to the ſtate a rupee for every eighteen maunds of ſalt that he tranſports. Of this ſalt they ſometimes make diſhes, plates and covers, and ſtands for lamps.

This

This ſoobah contains five duabehs, ſubdivided into *234 pergunnahs. The meaſured lands are 16,155,643 beegahs and 3 biſwahs. Amount of revenue 559,458,423 dams, out of which 9,865,594 dams are Seyurghal. It has 54,480 cavalry and 426,086 infantry.

THE SOOBAH OF MULTAN.

IT lies in the firſt, ſecond, and third climates. Before that Tatah was compriſed in this ſoobah, it meaſured in length, from Feerozpoor, to Sewiſtan 403 coſe; and was in breadth, from Khutpoor to Jelmeer, 108 coſe. But with the additional length of Tatah it meaſures to Kutch and Mekran 660 coſe. On the eaſt lies ſircar Sirhind; the pergunnah of Shoor joins it on the north; on the ſouth it is bounded by the ſoobah of Ajmeer; and on the weſt are ſituated Kutch and Mekran, both of which are independent territories.

The ſix rivers, which have been deſcribed in Lahoor, paſs alſo through this ſoobah. The river Behut, near the pergunnah of Shoor, unites with the Chenab; and then after running together for 27 coſe, they join the Ravy, near Zufferabad, and thus paſſing on collectively, for the diſtance of 60 coſe, they diſembogue themſelves into the river Sind near Utch. For the diſtance of twelve coſe, near Feerozpoor, the rivers Beyah and Seteluj unite; and then again, as they paſs along, divide into four ſtreams, viz. the Hur, the Haray, Dund, and the Noorny; and near the city of Multan theſe four branches join again. All the rivers that diſembogue themſelves into the Sind take it's name; but in Tatah the Sind is called Mehran.

The mountains of this ſoobah lie on the north ſide. It reſembles Lahoor in many reſpects, excepting that but little

little rain falls here, and the heat is exceſſive. Multan is one of the moſt ancient cities of Hindoſtan, long. 107° 35′ lat. 29° 25′. It has a brick fort, and a beautiful lofty minaret. Sheikh Bahaeddeen Zukria, and many other perſons renowned for their piety, are buried here.

Behkur is a good fort. In ancient books it is called Munſoorah. All the ſix rivers, beforementioned, paſs by it in a collective ſtream, and afterwards dividing into two, one goes to the ſouth, and the other to the north of the fort. Here is very little rain. The fruits are delicious.

Between Seewee and Behkur is a large deſert, over which, during three of the ſummer months, there blows the pernicious hot wind, called in Arabia *Semoom*. The river Sind ſome years inclines to the north, and ſometimes to the ſouth, and the villages change accordingly, on which account the houſes are built of wood and ſtone.

This ſoobah contains three ſircars, ſubdivided into eight pergunnahs. The meaſured lands are 3,273,932 beegahs, 4 biſwahs. Amount of revenue 151,403,619 dams; out of which 659,948 dams are Seyurghal. It furniſhes 13,785 cavalry and 165,650 infantry.

A ſummary History of the Princes who have reigned in Multan.

THIS ſoobah was alternately governed by the kings of Dehly, the chiefs of Sind, and the princes of Ghuzneen.

From the conqueſt of Sultan Moozeddeen Sam, it paid tribute to Dehly, till in A. H. 847, under Allaheddeen, the kingdom falling into confuſion, the governors of provinces enriched themſelves, and refuſed obedience

obedience to their ſovereign; and a faction in Multan raiſed to the throne of this ſoobah Sheikh Youſef Coreiſhy, who had been a ſervant in the moſque of Sheikh Bahaeddeen Zukria. They afterwards depoſed him, but he contrived to eſcape their fury, and came to Delhy, where he preſented himſelf before Sultan Bhelole. The kingdom of Multan was then conferred upon a foreigner, with the title of Sultan Mahmood Shah. It is ſaid that this man had given his daughter in marriage to Sheikh Youſef, and, upon account of the relationſhip, frequented his court, till at length he one night contrived means to deprive him of the throne. During the reign of Sultan Kotebeddeen, Sultan Mahmood Khuljy marched from Malwah to have conquered Multan, but he returned without effecting any thing. According to ſome accounts, Sultan Kotebeddeen was the firſt foreigner who reigned in that ſoobah.

Sultan Bhelole, during his reign in Dehly, ſent his ſon, Barbuck Shah, with troops, to the aſſiſtance of Youſef Sheikh, but they returned unſucceſsful. When Sultan Hoſſain became old and infirm, finding himſelf on that account treated with contempt, he abdicated the throne in favour of his ſon Feeroz Khan, afterwards ſtyled Feeroz Shah, and then went himſelf into retirement. The Vizier Amad ul Mulk put poiſon into the food of Feeroz Shah, and killed him. Upon this occaſion, Sultan Hoſſain reaſcended the throne, but put the whole management of public affairs into the hands of Mahmood Khan, ſon of Sultan Feeroz. When Sultan Hoſſain died, ſome ſay after a reign of 34, whilſt others make it to have been only 30 years, he was ſucceeded by Sultan Mahmood. During his reign, the Moghols made ſeveral incurſions into Hindoſtan, but always returned unſucceſsful. Some artful, wicked people, by propagating a number of falſe reports, created a miſunderſtanding between Sultan Mahmood and his old vizier, Baizeed Jam, till at length he

was obliged to take to flight; and when he arrived in the territory of Shoor, he read the Khotbah in the name of Sultan Secunder Loody. When Sultan Mahmood died, his infant ſon, Sultan Hoſſain, was raiſed to the throne. When Mirza Shah Hoſſain came from Tatah, and conquered Multan, he beſtowed the government upon Luſhker Khan, who was afterwards diſpoſſeſſed by Mirza Kamran for himſelf. Then Multan was ſucceſſively conquered by Sheer Khan, Seleem Khan, and Secunder Khan.

The emperor Hemayun, when he made the conqueſt of Hindoſtan, added alſo this kingdom to his empire; and now, through the royal juſtice, the inhabitants enjoy peace and happineſs.

TABLE

Of the Mahommedan Princes who have reigned in Multan.

	Reigned years.
Youſef Sheikh - - - - -	2
Sultan Mahommed Shah - - -	17
Sultan Kotebeddeen, his ſon - -	16
Sultan Huſſen, his ſon - - - -	30
Sultan Feeroz, his ſon - - - -	1
Sultan Huſſen, a ſecond time - -	
Sultan Mahommed, ſon of Sultan Feeroz	27
Sultan Hoſſain, ſon of Sultan Feeroz -	1
Huſſen Shah	
Mirza Kamran	
Sheer Khan	
Seleem Khan	
Secunder Khan.	

SIRCAR TATAH.

FORMERLY this was an independent territory, but now it forms a part of the empire. The length, from Bekhur to Kutch and Mekran, is 257 coſe; and the breadth, from the town of Budeyan to Bunder Lahry, meaſures 100 coſe; and again, the breadth from Chundu of Bekhur to Beykaneer, is 60 coſe. On the eaſt lies Gujerat; on the north Behkur and Seewee; on the ſouth the ſea; and on the weſt Kutch and Mekran. This country is ſituated in the ſecond climate. The city of Tatah lies in lon. 102° 30′, and lat. 24° 10′.

In ancient times the capital was Brahminabad, which was then a very populous city. The fort had 1400 baſtions, a tenab diſtant from each other; and to this day there are conſiderable veſtiges of this fortification.

Alore is now called Tatah and Debiel. Here the northern mountains form ſeveral branches, one of which runs to Kandahar; another branch, commencing on the ſea-coaſt, goes to the town of Kouhbar, where it is called Ramgur, and from thence proceeds to Sewiſtan, where it is called Lukhy. Here are a conſiderable tribe of Belootchees, called Kulmany; they are twenty thouſand families, and can raiſe ten thouſand choice cavalry. Camels are bred here. Another chain of mountains runs from Sehwan to Seewee, where it is called Khutter. Here dwell a tribe, named Nomurdy, who can raiſe three hundred cavalry and ſeven thouſand infantry. At the fort of this territory are another tribe of Belootchees, named Tehzery, who have a thouſand choice troops. They breed horſes. There is another range, one extremity of which is in Kutch, and the other joins to the territory of the Kulmanies, where it is called Kareh. It is inhabited by four thouſand Belootchees.

In this country the winter is ſo temperate, that there is no occaſion for furs; and in ſummer, excepting in Sewiſtan, the heat is very moderate. Here are various fine fruits, and the mangoes are remarkably good. A ſmall kind of melon grows wild. Here are alſo great variety of flowers; their camels are much eſteemed. The inhabitants travel chiefly by water, and they build boats of various conſtructions, and they have not leſs than forty thouſand in number. They hunt the wild aſs, hares, hogs, and the kotehpateheh; and they are fond of fiſhing.

The huſbandman divides his crops with government, and he is allowed to keep two-thirds. Here are iron-mines and ſalt-pits. Rice is fine, and in abundance. At the diſtance of ſix coſe from Tatah, is a mine of yellow ſtone, which is cut in the quarry to any dimenſion, and is uſed in building. The food of the inhabitants is chiefly fiſh and rice. They dry fiſh in the ſun, and make an advantageous trade of it. They alſo extract oil from fiſh, which they uſe in building boats. They have a fiſh, called pulwa, which comes from the ſea into the Indus, and is exceedingly delicious. They have a method of preſerving milk curds for three or four months.

Near Seewee is a lake, two days journey in length, called Munjoor, upon the ſurface of which the fiſhermen have formed artificial iſlands, where they reſide and carry on their occupation.

One of the wonders of this country is the Jiggerkhar, (or *liver-eater*). One of this claſs can ſteal away the liver of another by looks and incantations. Other accounts ſay, that by looking at a perſon, he deprives him of his ſenſes, and then ſteals from him ſomething reſembling the ſeed of a pomegranate, and which he hides in the calf of his leg.

The

The Jiggerkhar throws on the fire the grain before deſcribed, which thereupon ſpreads to the ſize of a diſh, and he diſtributes it amongſt his fellows, to be eaten; which ceremony concludes the life of the faſcinated perſon. A Jiggerkhar is able to communicate his art to another, and which he does by learning him the incantations, and by making him eat a bit of the liver-cake. If any one cut open the calf of the magician's leg, extract the grain, and give it to the afflicted perſon to eat, he immediately recovers. Thoſe Jiggerkhars are moſtly women. It is ſaid, moreover, that they can bring intelligence from a great diſtance, in a ſhort ſpace of time; and if they are thrown into a river, with a ſtone tied to them, they nevertheleſs will not ſink. In order to deprive any one of this wicked power, they brand his temples, and every joint in his body, cram his eyes with ſalt, ſuſpend him for forty days in a ſubterraneous cavern, and repeat over him certain incantations. In this ſtate he is called *Detchereh*. Although, after having undergone this diſcipline, he is not able to deſtroy the liver of any one, yet he retains the power of being able to diſcover another Jiggerkhar, and is uſed for detecting thoſe diſturbers of mankind. They can alſo cure many diſeaſes, by adminiſtering a potion, or by repeating an incantation. Many other marvellous ſtories are told of theſe people.

Tatah is now the fourth ſircar of the ſoobah of Multan. From the northern borders of Tatah to Utch is a range of mountains, of hard black ſtone, inhabited by various tribes of Belootchees; and on the ſouth, from Utch to Gujerat, are ſandy mountains, the reſidence of the Ahſhambehty and other tribes. The country, from Bekhur to Nuſſubpoor and Amerkote, is peopled by the Sowrah, the Jareetcheh, and other tribes.

This ſoobah contains five ſircars, ſubdivided into fifty

fifty-three pergunnahs. Amount of revenue 6,615,293 dams.

A Summary History of the Princes of Tatah.

IN ancient times there lived a rajah, named Sehris, whoſe capital was Alore, and his dominions extended to the eaſt as far as Caſhmeer; on the weſt they were bounded by Mehran; the ſea confined them to the ſouth; and the mountains were the northern extremity. An army from Perſia invaded this kingdom; the rajah was killed in battle, and the Perſians, after plundering every thing that came in their way, returned home. The rajah was ſucceeded by his ſon Royſahy, who reigned with juſtice, and with the aſſiſtance of his vizier, Ram, reſtored his dominions to a ſtate of proſperity. A Brahmin, named Juj, who had travelled, entered into the ſervice of this vizier, and by exerciſing flattery and deceit, in a ſhort time obtained an office of conſequence, and upon the death of his patron, he ſucceeded him in the vizarut. He then entered into a criminal connection with the rajah's wife, but notwithſtanding the various and repeated repreſentations of the nobles upon this ſubject, to the rajah, he would not give credit to them. When the rajah was lying upon his death-bed, the abandoned wretch, in confederacy with the ranny, ſent for the leaders of the army ſeparately, as if to conſult them in private, and then had them deſtroyed one after another by the hands of their enemies. At the death of the rajah, the Brahmin married his widow, and obtained the throne. Amidſt all his vices, he governed well, and added Kutch and Mekran to his dominions by conqueſt.

During the khalifat of Omar, he ſent Megheerah Abul Aas with an army from Bahrain to Debeil, but he met with a powerful oppoſition, and was at length killed

killed in battle. The khalif, Oſman, employed an intelligent perſon to explore the ſtate of Hindoſtan, whilſt himſelf was preparing an army. But the meſſenger reported 'that a large army would periſh for want of proviſions; whilſt a ſmall number of troops could not hope to make any conqueſt.' One of the generals of the khalif Aly conquered ſome parts bordering upon Debeil; but, upon receiving intelligence of the khalif's death, the army withdrew to Mekran. Moawiyah twice ſent Ameer with an army, but many of his troops were ſlain without making any conqueſt. Juj died after a reign of forty years, and was ſucceeded by his youngeſt ſon Dahir. During the khalifat of Waleed, the ſon of Abdalmalek, Hijaj, governor of Irak, ſent to Sind Mahommed Coſſim, his couſin and ſon-in-law, and he fought ſeveral battles with Dahir, who was ſlain in one of them on the 10th of Ramzan, A. H. 99, when Tatah became ſubject to the Moſlems. Mahommed Coſſim ſent to the khalif, amongſt other captives, two of the daughters of Dahir, together with preſents of conſiderable value. The two young princeſſes, in order to revenge the death of their father, repreſented falſely to the khalif, that Mahommed Coſſim had been connected with them. The khalif hereupon refuſed to have any thing to ſay to them, and falling into a rage, gave orders for Mahommed Coſſim to be ſewed up in a raw hide, and ſent in that condition to court. When the khalif's mandate arrived at Tatah, Mahommed Coſſim was making preparations for carrying on an expedition againſt Roy Herchund, rajah of Kinoj; but he paid inſtant obedience to the khalif's command. When he arrived at court, the khalif ſhowed him to the daughters of Dahir, who expreſſed great joy upon the occaſion, and ſaid they were ſatisfied at beholding their father's murderer in ſuch a condition. It is aſtoniſhing how the khalif could iſſue ſuch a cruel order, without poſitive proofs of delinquency. A wiſe prince never ſuffers himſelf to be led away by reports;

reports; but exerciſes his circumſpection, and makes diligent inveſtigation, ſeeing that truth is ſcarce and falſehood common; and it behoveth him to be more particularly doubtful of whatever is ſaid to the prejudice of thoſe whom he has diſtinguiſhed by peculiar marks of his favour, as the world in general bear them enmity even without cauſe, and the wicked frequently put on the appearance of virtue, to compaſs the deſtruction of the innocent.

After the conqueſt by Mahommed Coſſim, this country was for ſome time governed by the family of Temeem Anſary. Next it was ruled by the family of Soomrah. Then came the dynaſty of Seemeh, who eſteemed themſelves of the ſtock of Gemſheed, and each took the name of Jam. Jam Banhuttyeh, was thrice attacked by Sultan Feeroz Shah, and defended himſelf with vigour, till the third invaſion, when he was taken priſoner and carried to Dehly. The Sultan at firſt appointed one of his nobles to the government of Sind, but afterwards diſcovering the virtue and wiſdom of Jam, he took compaſſion upon him, and made him his viceroy in Tatah. At the death of Jam Towghluck, one Mobarek, his chamberlain, by means of a faction, managed to get himſelf raiſed to the throne. Secunder, the ſon of Jam, was ſucceeded by Jam, the ſon of Futteh Khan. In the reign of Jam Nunda, an army, headed by Shah Beg Arghoon, came from Kandahar, and conquered Seeree. The conqueror appointed his brother, Sultan Mahommed, governor, and then returned to Kandahar. Jam ſent an army againſt Mahommed, and he was ſlain in battle. Shah Beg invaded Tatah a ſecond time, and having poſſeſſed himſelf of Sehwan and other places, appointed governors, and then went back to his own country.

In the reign of Jam Feeroz, one Salaheddeen, his near relation, rebelled, and proving unſucceſsful, took refuge

refuge with Sultan Mahmood of Gujerat. The Sultan gave him a ſplendid reception, and ſent him back with an army. Derya Khan, the vizier of Jam Feeroz, betrayed his maſter, and by his management Salaheddeen got poſſeſſion of all Sind, without fighting a ſingle battle. But ſome time afterwards, this ſame Derya Khan returned to the intereſt of Feeroz, recalled him from his retreat, and at length reſtored him to his kingdom. But Salaheddeen applied a ſecond time to the king of Gujerat, and again obtaining ſuccours from that monarch, once more poſſeſſed himſelf of the kingdom of Tatah. Jam Feeroz fled to Kandahar. Shah Beg joined him with troops, and coming to an engagement near Sehwan, Salaheddeen and his two ſons were ſlain. Thus Feeroz became firmly fixed in his kingdom. In A. H. 929, Shah Beg conquered all Sind, and Jam Feeroz fled to Gujerat, where he gave his daughter in marriage to Sultan Bahader, and became one of his nobles. Shah Beg then reigned in Sind without a competitor. He was the ſon of Meer Zulnoon Beg, commander in chief of the army of Sultan Huſſain Mirza, and he held Kandahar by a feudal tenure. Shah Beg was killed fighting the battles of the ſons of Huſſain Mirza againſt Shiebuck Khan Uzbuck. Upon his death, the government of Kandahar was conferred upon his ſon Reſheed, who was not only famed for valour, but alſo renowned for his ſkill in the ſciences. At his death, his ſon Shah Huſſen ſucceeded him, and conquered Multan from Sultan Mahommed. After him, Mirza Iſſa, ſon of Abdul Aly Turkhan, ſucceeded him. Pyindah Mahommed being incapable of governing, on account of inſanity, the reins of government were held by his ſon Mirza Jany Beg, till the troops of our late emperor conquered Tatah, when Mirza Jany Beg became a faithful ſubject of the empire.

Names of the Princes who have reigned in Tatah.

The family of Temeem Anſary, cotemporary with the Khalifs of the houſe of Ommiah.

The Soomrah Family, thirty-six Princes, reigned 500 *years.*

Of the Seehmeh dynasty.

	Ys.	Ms.
Jam Anvar, reigned	3	6
Jam Joona, his brother	4	0
Jam Banhutteyeh, his ſon	15	0
Jam Temajee, his brother	13 & ſome mths.	
Jam Salaheddeen	11	ditto
Jam Nizameddeen, his ſon	2 & ſome days.	
Jam Alyſhere Temajee	6 & ſome mths.	
Jam Keran, his ſon	a day and a half.	
Futteh Khan, ſon of Secunder	11 & ſome mths.	
Towghluck, his brother	28	0
Mobarek, the chamberlain	three days.	
Secunder, ſon of Futteh Khan	1	6
Sunjer, commonly called Radmun	8 & ſome mths.	
Jam Nizameddeen, commonly called Nunda	60 & ſome mths.	
Jam Feeroz, his ſon	12	0
Jam Salaheddeen, his ſon-in-law		
Jam Feeroz, a ſecond time.		

The SOOBAH of CASHMEER.

IT is ſituated partly in the third and partly in the fourth climate. It is compoſed of Caſhmeer, Pehkely, Bhembher,

Bhembher, Sewad, Bijore, Kandahar, and Zabuliſtan. Formerly it had Ghuzneh, but now it has Cabul for the capital. The length, from Kemberdire to Kiſhengung, is 120 coſe; and the breadth from 10 to 25 coſe. On the eaſt lies Peeriſtan and the river Chenab; on the ſouth-eaſt Bunkul and the mountains of Jummoo; on the north-eaſt great Tibbet; on the weſt Pehkely and Kiſhengung; on the ſouthweſt the territory of Gukher; and on the north-weſt little Tibbet. It is encompaſſed on all ſides with lofty mountains. There are twenty-ſix roads into it from Hindoſtan, but thoſe of Bhembher and Pehkely are the beſt, being paſſable by horſes. The Bhembher road is much the neareſt: it has ſeveral branches, of which the following are very good roads, viz. Huſty and Wutter, through both of which an army may paſs. Peerpunchal, the road by which his majeſty has made three journeys to Caſhmeer. If an ox or a horſe be killed upon theſe mountains, there immediately enſues a tempeſt with ſnow and rain.

The whole of this ſoobah repreſents a garden in perpetual ſpring, and the fortifications with which nature has furniſhed it, are of an aſtoniſhing height, ſo that the grand and romantic appearance cannot fail of delighting thoſe who are fond of variety, as well as they who take pleaſure in retirement. The water is remarkably good, and the cataracts are enchantingly magnificent. It rains and ſnows here at the ſame ſeaſons as in Tartary and Perſia, and during the periodical rains in Hindoſtan, here alſo fall light ſhowers. The ſoil is partly marſhy, and the reſt well watered by rivers and lakes. Violets, roſes, narciſſuſes, and innumerable other flowers grow wild here. The ſpring and autumn diſplay ſcenes delightfully aſtoniſhing. The houſes, which are built of wood, are of four ſtories, and ſome higher, and they are entirely open, without any court yard. The roofs of the houſes are planted with tulips, which produce a wonderful effect in the ſpring. In

the

the lower apartments are kept the cattle and lumber; the family live in the ſecond ſtory; and the third and fourth ſtories are uſed for warehouſes. Earthquakes are very frequent here, on which account they do not build their houſes with brick or ſtone, but of wood, with which the country abounds. Here are, however, many ancient idolatrous temples built of brick and ſtone, ſome of which are in perfect preſervation, and others in ruins. Here are various woollen manufactures, particularly of ſhawls, which are carried to all parts of the globe. Although Caſhmeer is populous, and money ſcarce, yet a thief or a beggar is ſcarcely known amongſt them. Excepting cherries and mulberries, they have plenty of excellent fruits, eſpecially melons, apples, peaches, and apricots; grapes, although in abundance, are but of few kinds, and thoſe indifferent. In general they let the vines twiſt round the trunks of mulberry trees. The mulberry trees are cultivated chiefly on account of the leaves for the ſilkworns, little of the fruit being eaten. The ſilkworms eggs are brought from Kelut and little Tibbet, but thoſe of the firſt place are the beſt. The inhabitants chiefly live upon rice, fiſh, freſh and dried, and vegetables; and they drink wine. They boil the rice over night, and ſet it by for uſe for the next day. They dry vegetables to ſerve in the winter. They have rice in plenty, but not remarkably fine. Their wheat, which is black and ſmall, is ſcarce; and mowng, barley, and nakhud, are produced, but in ſmall quantity. They have a ſpecies of ſheep, which they call Hundoo, reſembling thoſe of Perſia, the fleſh of which is exceedingly delicious and wholeſome. The inhabitants wear chiefly woollen cloths, an upper garment of which will laſt ſeveral years. Their horſes are ſmall, but hardy, and ſurefooted, and they are very cheap. They breed neither elephants nor camels. Their cows are black and ugly, but yield plenty of milk, of which is made good butter. Every town in this ſoobah has as many

hand-

handicraftſmen as are to be found in the large cities of other countries. They have no fairs, all their goods being ſold at regular ſhops. In their cities and towns there are neither ſnakes, ſcorpions, nor other venomous reptiles. Here is a mountain called Mahadeo, and every place from whence it can be ſeen is free from ſnakes; but the country in general abounds with flies, gnats, bugs, and lice. Sparrows are very ſcarce, on account of the general uſe of Pellet-bows. The inhabitants go upon the lakes, in ſmall boats, to enjoy the diverſion of hawking. They have partridges, the elk is alſo found here, and they train leopards to hunt them. Moſt of the trade of this country is carried on by water, but men alſo tranſport great burdens upon their ſhoulders. Watermen and carpenters are profeſſions in great repute here. Here dwell a great dumber of brahmins.

The Caſhmeerians have a language of their own, but their books are written in the Shanſcrit tongue, although the character be ſometimes Caſhmeerian. They write chiefly upon Tooz, which is the bark of a tree; it eaſily divides into leaves, and remains perfect for many years. All ancient manuſcripts are written upon this bark, and they make uſe of a kind of ink which cannot be waſhed out. Formerly they knew only the Hindoo ſciences; but now they ſtudy thoſe of other nations. They are predictors and aſtrologers, like the Hindoos. The Mahommedans are partly Sunnies, and others are of the ſects of Aly and Noorbukhſhy; and they are frequently engaged in wars againſt each other. Here are many delightful ſingers, but they want variety. The moſt reſpectable people of this country are the Reyſhees, who, although they do not ſuffer themſelves to be fettered by traditions, are doubtleſs true worſhippers of God. They revile not any other ſect, and aſk nothing of any one; they plant the roads with fruit trees, to furniſh the traveller with refreſhment; they

they abſtain from fleſh; and have no intercourſe with the other ſex. There are near two thouſand of this ſect in Caſhmeer.

Of Weights and Coins.——In Caſhmeer the tolah contains ſixteen maſhahs, of ſix rutties each. The gold mohur conſiſts of ſixteen dams, of ſix rutties each. Theſe mohurs are four rutties more in weight than thoſe of Dehly. *Rubsassnu* is a ſmall coin of nine maſhaſhs. *Punchee* is a copper coin, in value one quarter of a dam; it is alſo called *Kussereh.* The *Barahgany* is half of the foregoing. The *Shuchry* is the fourth of the *Barahgany.* Four *Kusseerehs* make one *Hut;* forty *Kusseerehs* make one *Sassnoo*; and one and a half *Sassnoo* make one *Siccah.* One hundred *Sassnoos* make one *Lack*, equivalent to 1000 royal dams.

The Hindoos regard all Caſhmeer as holy land. Forty-five places are dedicated to Mahadeo; ſixty-four to Biſhen; three to Brahma; and twenty-two to Durga. In ſeven hundred places there are carved figures of ſnakes, which they worſhip.

Sirrynagur, the capital of Caſhmeer, is four farſangs in length. The rivers Behut, Mar, and the Lutchmehkul run through it. The one laſt-mentioned is dry during part of the year, and the Mar is ſometimes ſo ſhallow that boats cannot paſs through it. This city has for ages been in a flouriſhing ſtate, and abounding with workmen of every denomination. They manufacture beautiful ſhawls and other fine woollen ſtuffs, amongſt which are thoſe called Doomah and Puttoo*; but, of theſe laſt, the beſt are thoſe brought from Tibbet. Meer Syed Aly Hamadany reſided for ſome time in this city, and founded a monaſtery, which remains a monument of his piety.

* Coarſe kinds of ſhawls.

On the eaſt ſide of this city is a high hill, called Kouh Soliman. Adjoining to the city are two large lakes, which are always full. The water of thoſe lakes will keep good in jars for a long time.

Near the town of Bereng is a long ſtraight, in a mountain, in which there is a reſervoir of water ſeven ells ſquare, which the Hindoos conſider as a place of great ſanctity. This reſervoir is dry eleven months in the year; but, in the month of Ardibeheſht, the water guſhes out from two ſprings. Firſt, the water appears in a hole, which they call Sundahberary, ſituated in one corner of the reſervoir; and, when this is full, the water ſprings up in another corner, called Sut-hrey-ſhy, till at length the reſervoir flows over; after which it immediately begins to decreaſe, and continues doing ſo till it is perfectly dry; and this flux and reflux happens every morning, noon, and evening. When the reſervoir is full of water, people throw into it flowers for the different ſprings, and, to the aſtoniſhment of the beholders, the flowers are afterwards found in the particular ſpring to which they were conſigned. But certainly this is an artifical contrivance of the ancients, to entrap the ignorant. Near it is a ſpring, which is dry for ſix months continuance; but, on a certain day, the huſbandmen of that quarter go thither, and make ſacrifices of ſheep and coats, upon which the water guſhes out, and ſupplies the lands of five villages. If the inundation proves exceſſive, they repeat the ſacrifices till the water ſubſides.

Here is another ſpring, called Kookernag, whoſe water ſatisfies both hunger and thirſt, and it is alſo a remedy for indigeſtion. At a ſmall diſtance from this is another ſpring, in the centre of which is an idol temple of ſtone; a beautiful fabric. Here, in the ſummer, devotees ſurround themſelves with fire, till they are reduced

duced to aſhes, and think they are thereby pleaſing the deity.

Here is a ſpring in which is found touchſtone; and to the ſouth of it is a very high mountain, where there is an iron mine.

Punjberareh is a town dependent upon Uneej, and which is conſidered to be a very holy place: formerly it was a large city. It has ſeven idol temples, near which is a delightful plain, called Nundymurg.

In Punpoor, dependent upon Vehy, there are ten or twelve thouſand beegahs of land covered with ſaffron, which, during the end of Firverdeen and the month of Ardibeheſht, afford a proſpect that would enchant thoſe who are the moſt difficult to pleaſe. They cultivate it after the following manner. After ploughing the ground, they dig it with ſpades and form the earth into plats, in which they plant the ſaffron roots, which reſemble onions. In the courſe of a month they ſprout. The ſtalk is at firſt white, and when grown to about a finger's breadth, it begins to flower, and continues doing ſo till there are eight in number. In the latter end of the month of Mehr, the plant is in perfection, and then is about a ſpan high. The flower has ſix petals, of a yellow colour, containing ſix threads, three of which are yellow and three of a deep orange, and theſe threads are the ſaffron. When the plant has done flowering, it bears leaves. It will flower for ſix ſucceſſive years. The firſt year it yields but little ſaffron, but it arrives at perfection in the ſecond year, and continues ſo till the expiration of the ſixth year. At that period they divide the roots, and tranſplant them, for if ſuffered to remain any longer in the ſame ground, they degenerate.

In the town of Reyvun are a ſpring and baſon, which are

are accounted holy; the people believe that the ſaffron ſeed originally came out of this ſpring, and, when they commence planting, they come to worſhip at it, pouring in cows milk which, if it ſinks, is eſteemed a good omen, but if it floats upon the ſurface of the water, they are filled with apprehenſions for the ſucceſs of the ſaffron.

In the village of Kehrow are three hundred and ſixty ſacred fountains; and here is alſo an iron mine.

Mirwardoon adjoins to great Tibbet. Here are bred the ſpecies of ſheep, called Hundoo, which are uſed for carrying burdens. Near this place is a mountain, called Chutterkote, where are ſuch numbers of ſnakes, that nobody can aſcend it. Here is alſo another mountain of difficult aſcent, where is a baſon of water which few people can arrive at, and ſometimes it entirely diſappears. At the foot of the mountain there frequently appear images of Mahadeo, in cryſtal, to the aſtoniſhment of the beholders.

In the vicinity of Ut-cheweel, one of the dependencies of Kuhtar, is a fountain of excellent water, which ſpouts up an ell high. This water is eſteemed a great reſtorative.

In the village of Goonher is a very deep ſpring, ſurrounded with idolatrous temples, built of ſtone; when the water decreaſes, there appears an image of Mahadeo, in ſandal wood.

Near Owler is a very high mountain, which has a ſpring of ſalt water. Here are elks.

Mutten is ſituated upon a raiſed ſpot, where, in ancient times, there was a large idolatrous temple. Here is a ſmall reſervoir, the water of which never decreaſes. Some believe the well of Babal to be at this place, but what is ſhown for it, is only an excavation without wa-

ter. At the foot of the eminence is a ſpring, which is formed into a baſon, that is full of large fiſh, but out of reſpect for the place, no one meddles with them. On one ſide of the reſervoir is a cave, of unfathomable depth.

In Kahwerparah is a ſpring, the water of which flows over obliquely, with a tremendous noiſe.

At the village of Uſh, in the middle of a mountain, is the retreat of Baba Zeineddeen Reeſhy. It is ſaid that, till this recluſe came hither, there was not any water to be found in this mountain; but, that a ſtream iſſued out immediately, upon his taking up his reſidence here. After dwelling here twelve years, he entered the cave, cloſed the mouth thereof with a large ſtone, and has never ſince been ſeen by any one.

The town of Dutchenpareh is ſituated at the foot of a mountain, on the ſide of great Tibbet, and the ſtream abovementioned paſſes by it. Between great Tibbet and this pergunnah is a cave, in which is ſometimes to be ſeen an image, in ice, called Amernaut, and which is held in great veneration. The image makes its appearance after the following manner: two days before the new moon, there appears, in the cave, a bubble of ice, which increaſes in ſize every day till the fifteenth day, at which time it is an ell or more in height; then, as the moon decreaſes, the image alſo gradually diminiſhes, till at laſt no veſtige of it remains. This congealment the Hindoos regard as the image of Mahadeo, and believe that, by worſhipping it, their deſires will be accompliſhed. Near this cave is a rivulet, called Amrowty, the clay of whoſe bed is perfectly white; this they eſteem holy, and rub it over their bodies. The ſnow on the mountains of this country never decreaſes, ſo that what with cold, the narrowneſs of the roads, and the extreme heights, they cannot be paſſed but with the utmoſt difficulty.

In

In the village of Dakhamoon is a ſpring; whenever the water thereof becomes turbid, and filth floats upon the ſurface, ſome calamity befals the country. Near it is a quarry of Solomon's ſtone, of which are made plates and diſhes.

The pergunnah of Phak abounds with flowers and odoriferous plants. Adjoining to it is a large lake, called Dull, one ſide of which is cloſe to the town. On the ſurface of this lake are artificial iſlands, made for the purpoſe of cultivation, and ſometimes robbers will cut off pieces of theſe floating lands, and convey them away to another part of the lake. Sultan Zeinulabeddeen conſtructed a dam, of ſtone and clay, a coſe in length, which extended from the city of Sirrynagur to the pergunnah of Phak. Near this lake is a ſpring, which is a remedy for many diſorders. In the village of T-hed is a moſt delightful ſpot, where is to be ſeen the junction of ſeven ſtreams; and here are many ancient buildings of ſtone. Here is alſo a ſpring, which in winter is very hot and in ſummer very cold.

In the village of Bazwal is a cataract, called Shalamar, which falls from the mountain of Shahkote, in a ſurpriſing manner. Here fiſh are caught, in great abundance, in wicker baſkets.

In Aiſhahbalary is a ſacred ſpring, called Sooryſir, on the ſides of which are idolatrous temples of ſtone. The fountain of Shukernag is dry all the year, excepting that, when the ninth day of the month falls on a Friday, the water ſprings up in the morning, and continues flowing till the evening; and multitudes of people flock together to partake of the bleſſing.

In the village of Zinabul is a ſpring and baſon, into which people throw walnuts, to know what will be the iſſue of any affair; the walnuts floating is a good omen,

and on the contrary, if they ſink, it is a ſign of bad luck.

At Banhal is a temple, called Durgah. When any one wants to know what ſucceſs his enemy will have againſt him, he fills two veſſels with rice, one of which is for himſelf, and the other for his enemy. Theſe are left all night in the temple, the doors of which are ſhut. The next day he brings them out with great ceremony, and opens them. The veſſel in which are found flowers and ſaffron denotes ſucceſs to its owner; and that which is full of ſtraw and rubbiſh portends ill luck to the perſon to whom it belongs. But the following ceremony is more ſurpriſing. If any parties have a diſpute upon a point of right, which is difficult to determine, they ſend two perſons to the temple, each carrying two fowls and two goats. They then give poiſon to the fowls and goats, after which they rub them with their hands, when the animals, of him whoſe claim is juſt, recover; and thoſe of the other expire.

At Weerſir is the ſource of the river Behut, with a baſon, meaſuring a jereeb, from whence the water ruſhes out with an aſtoniſhing noiſe, and it is unfathomable. This ſpring is called Weernag; it has a ſtone border, and on the eaſt ſide are temples.

In Kumber is a fountain, called Bewunſindh, which flows during two months in the ſpring, increaſing its ſtream daily.

In Deoſirberbala is a baſon, called Pehloonag, the water from which ruſhes out in a column, meaſuring twenty ſquare ells. If any one wiſhes to know whether or not it will be a plentiful ſeaſon, or to diſcover any circumſtance reſpecting his own fortune, he fills an earthen veſſel with rice, writes his name upon one ſide of it, and after cloſing the mouth, throws the veſſel into the

the baſon. The veſſel ſoon riſes of itſelf to the ſurface of the water, and if, upon opening it, the rice is hot, and has a fragrant flavour, it is an omen of good luck; but if it appears mixed with ſtraw and rubbiſh, it is a bad omen. Here is alſo a delightful rivulet, called Wiſſy, iſſuing from a mountain, from the height of two hundred ells, making an aſtoniſhing noiſe in its deſcent. Frequently devout Hindoos precipitate themſelves down this cataract, and think that, by thus ending their lives, they enſure to themſelves reward in the next world.

In Kotehar is a fountain, which continues dry for eleven years, and, when the planet Jupiter enters the ſign Leo, the water ſprings out on every Friday, but is dry all the reſt of the week during that year.

Near the village of Mettelhameh is found the bird called Okar, whoſe feathers are plucked, to be worn in the turbans of the nobility. A certain allowance is made by government for the maintenance of thoſe birds in theſe foreſts.

Near Shookroah is a fountain, which plays inceſſantly, and is a place of great religious reſort. It never ſnows upon this mountain.

In Nagama is a ſtream, called Neelahnag, the baſon of which meaſures forty beegahs, and the water is delightfully clear. This is alſo held ſacred; and many fanatics conſume themſelves with fire on its border. They likewiſe try their fortunes by it in the following manner. A walnut, divided into four parts, is thrown into the ſpring; if an odd number floats, it is accounted a good omen, and an even number is deemed unlucky. They alſo throw milk into the ſpring, which ſinking indicates good luck, but if it floats the omen is bad. In ancient times there was found, in this ſpring,

a book

a book, entitled Neelmut, containing a particular deſcription of Caſhmeer, with the hiſtory of this place of worſhip. It is aſſerted that, at the bottom of this ſpring, there is a large inhabited city, and that Burreo Shah, a Brahmin, went and remained there two or three days, and, on his return, gave a wonderful deſcription of it.

In the town of Parwa is a ſpring, in which lepers bathe themſelves every Sunday morning, and are thereby cleanſed. Adjoining to this is a plain, remarkable for fattening the cattle that graze upon it.

In the pergunnah of Lytch, in the village of Hulthul, is a tree, of which if the ſmalleſt twig be ſhaken, it agitates the whole tree from the very root.

Lar adjoins to the mountains of great Tibbet; to the north of it is the loftieſt mountain in Caſhmeer, and which is of very difficult aſcent. At the foot of it are two ſprings, two ells diſtant from each other, the water of one of which is cold, and of the other hot. They are both held ſacred, and the Hindoos ſometimes devote their lives here. On the middle of the mountain is a very large lake, into which the Hindoos throw the aſhes of their dead, conſidering it the ſureſt way of approaching the deity. If the fleſh of any animal fall into the lake, there immediately ariſes a ſtorm of ſnow and rain. In this vicinity is a rivulet, called the Sind, which has its ſource in great Tibbet: the water is ſo clear that the fiſh are viſible, and they ſtrike them with iron ſpears.

Shahebeddeenpoor is ſituated on the Behut, whoſe banks are planted with plane trees. At this town the rivers Behut and Sind unite their ſtreams. In Teelahmoolah is a ſpot of ground, about one hundred beegahs in extent, which, during the time of the rains, is inundated: when the water ſubſides, and the mud is almoſt dry, the inhabitants take ſticks, about an ell in length, which

which they work about in the mud, and find large fiſh and great quantities of little fry.

In Sutpoor is a baſon of water that is unfathomable, and to which the Hindoos pay adoration. There is another place of worſhip, called Bhooteeſir, dedicated to Mahadeo; thoſe, who come to this place to worſhip, hear ſtrange noiſes, without being able to diſcover from whence they ariſe.

At Ghoyahhamoo, adjoining to little Tibbet, is a large lake, called Ouller, meaſuring twenty-eight coſe in circumference, and into which the river Behut empties itſelf.

In the middle of this lake Sultan Zeinulabeddeen built a magnificent palace, which is called Zienlunk. They ſink, in the lake, boats filled with ſtones and branches of trees, and, after letting them remain under water for three or four months, draw them up with ropes, and by this means take great quantities of fiſh. Wild fowl are alſo caught on this lake.

Near the village of Ahſen are hunted great numbers of elks, that come to the lake.

Adjoining to Matchamoo is an iſland, covered with trees, and whenever the trees are ſhaken by the wind, the iſland is alſo agitated.

At Purriſpoor are fields of ſaffron. Here ſtood a lofty idolatrous temple, which was deſtroyed by Secunder, the father of Zeinulabeddeen. In the ruins was found a plate of copper, with an inſcription in the Hindovy language, purporting that, after the expiration of 1100 years, the temple ſhould be deſtroyed by a perſon named Secunder.

Turrehgong,

Turrehgong, in the pergunnah of Kamraj, was the reſidence of the princes of the Chuck tribe. Here is a ſpring, called Chetternag, the water of which is very wholeſome, and in the centre of the ſpring is a very ancient ſtone building. In this ſpring are very large fiſh, but whoever catches them ſuffers ſome misfortune.

Adjoining to Gurgong is a paſs, called Sowyum, at the extremity of which is a ſpot of ground meaſuring ten Jereebs. When the planet Jupiter enters the ſign Leo, for a month's continuance, the ſoil of this place is ſo intenſely hot, that it deſtroys the trees; and if a kettle be ſet upon the ground, it will boil. Belonging to it is a well-inhabited town; the paſs to which, coming from Kamraj, joins on one ſide to Caſhghur. On the weſt lies Puckely, where gold is found after the following manner. In the ſtream of the river they ſpread goat ſkins with long hair, faſtening them down with ſtones, ſo that the water cannot move them. After two or three days, they take up the ſkins, and expoſe them to the ſun. When they are perfectly dry, they ſhake them, and obtain grains of gold, ſome of which will weigh three tolahs. Another paſs, called Goolkut, joins to Puckely, and leads to Caſhghur. Here gold is obtained by waſhing the earth.

At the diſtance of twelve coſe from Hahyhamoo, is a river called Pudmutty, which comes from the territory of Dawurd. Gold is found in the ſands of this river. On its banks is an idolatrous temple of ſtone, dedicated to Durga. On the eight th of Shuckulputch* the temple ſhakes in an aſtoniſhing manner.

The revenues of this ſoobah are collected by eſtimate, and the crops divided with government, it not being cuſtomary in any part of this country to demand,

* Vide Vol. I.

by

by meaſurement, or to receive money, excepting for a ſmall part of the Syerjehat*.

Every coin, and even manufactures, are eſtimated in kherwars of rice. Although, formerly, government was ſaid to take only a third of the produce of the ſoil, yet in fact the huſbandman was not left in the enjoyment of near one half; but his majeſty has now commanded, that the crops ſhall be equally divided between the huſbandman and the ſtate.

Cazy Aly fixed the revenues at 3,063,050 kherwars, and 11 tureks; the kherwar being eſtimated at 3 maunds and 8 ſeers of Akberſhah.

They have a weight of two dams, called pul, and they alſo make uſe of the half and the fourth of this weight. Seven and a half of theſe puls make a ſeer; four ſeers are a mun; four muns are a turek; royal ſeers. Having taken the medium prices for ſeveral years, the kherwar turned out 29 dams, and this rate was fixed for the receipt of the revenues in grain; and the money kherwar was left at $13\frac{1}{2}$ dams. By this mode of calculation the amount revenue came to 746,700,411 dams, out of which 901,663 kherwars, 8 tureks, were paid in money, and were equivalent to 12,022,183 dams. The revenue fixed by Aſof Khan is 3,079,543 kherwars, out of which 1,015,330$\frac{1}{2}$ kherwars are in money. His majeſty granted a general remiſſion of all baj and tumghat†, which deductions amounted to 67,824$\frac{1}{4}$ kherwars, or 898,400 dams; and for the farther eaſe of the huſbandman, the kherwar was increaſed in value five dams. Although Aſof Khan's ſettlement exceeds that of Cazy Aly 16,392 kherwars 5 tureks, yet, by calculating at the preſent rate, the amount to be collected is actually leſs 86,034$\frac{1}{2}$ dams, becauſe the Cazy overrated the money kherwar.

* Vide vol. I. † Ibid.

According

According to the rental depoſited in the royal archives by Cazy Aly, Caſhmeer contains forty-one pergunnahs, whilſt Aſof Khan's ſtatement makes out only thirty-eight. This difference proceeds from Cazy Aly having made two diviſions of pergunnah Kamraj, under the names of Kerna and Derow; and alſo by forming into two parcels the pergunnah commonly called Syer Mowaza. The Cazy gave the name of Pergunnah Havelly to forty villages on the ſide of Meraj, and eight villages in the Kamraj quarter he left without any denomination.

The ancients divided Caſhmeer into two parts only, calling the eaſtern diviſion Meraj, and the weſtern diviſion Kamraj.

There are now but few troops in Caſhmeer, the native ſtanding army being only 4892 cavalry and 92,400 infantry.

KINGS OF CASHMEER.

TABLE I.

Fifty-three Princes reigned 1266 years.

Owgnund. Damuder. Bal.

After these reigned thirty-five Princes, whose Names are forgotten.

Loo.
Kiſhen.
Kehgunder.
Serendir.
Gowdher.
Suren.
Jennek.
Teyjeenir.
Aſhowg.
Jewlowk.
Damuder.
Beyſhek. } three brothers.
Zeſhek. }
Kenſhek. }
Abehmun.

TABLE

TABLE II.

Twenty-one Princes reigned 1015 *years and* 29 *days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Rajah Kenund	35	0	0	Ebiſkeh -	60	0	0
Bikhun	53	0	0	Merhkul -	70	0	0
Inderjeet	35	6	0	Bek -	63	0	13
Rawen	30	0	0	Kunund -	30	0	0
Beebeekhun	35	6	0	Viſſnund -	52	2	0
Nerkh, called				Nir -	60	0	0
alſo Kher	39	9	0	Uj - -	60	0	0
Sideh -	60	0	0	Kubaret -	60	0	6
Adutbeelabeh	30	6	0	Kurren -	57	0	11
Hirnya -	37	7	0	Nurundrawut	36	3	10
Hirenkul -	60	0	0	Jewdiſhter	48	0	10

TABLE III.

Six Princes reigned 192 *years.*

	Ys.		Ys.
Pertaubadut, ſaid by ſome		Bunjir - -	36
to be a deſcendant of		Bejeery - -	8
Bickermadut	32	Chunder - -	37
Juggook - -	32	Ariraj - -	47

TABLE IV.

Ten Princes reigned 592 *years,* 10 *months, and* 1 *day.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Megdahen, grandſon of Jewdiſhter	34	0	0	Materkunt, Brahmin	4	9	1
Sereſhfain -	30	0	0	Pirwirſein -	63	0	0
Heren -	30	2	0	Jewdiſhter	0	39	3

Lekhmen,

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Lekhmen, called alſo Runadut	0	13	0	Kernadut -	0	300	0
				Beckermadut	0	42	0
				Baladut -	0	0	36

TABLE V.

Seventeen Princes reigned 257 *years*, 5 *months, and* 20 *days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Dirleyir Dirwun, ſon-in-law of Baladut	36	0	0	Pertoohanund	4	1	0
				Sungranund	7	0	0
				Jeyanund -	31	0	0
				Jujnund	ſome months		
Pertaubadut	50	0	0	Lultanund	12	0	0
Chundranund	8	8	0	Sungramanund	37	0	0
Taranund -	4	0	24	Briſput -	12	0	0
Lultadut -	36	7	11	Ajeyanund	36	0	0
Kulyanund -	1	0	15	Anunkanund	3	0	0
Bijradut -	7	0	0	Atbalanund	2	0	0

TABLE VI.

Fifteen Princes reigned 89 *years*, 1 *month, and* 17 *days.*

	Ys.	Ms.	Ds.		Ys.	Ms.	Ds.
Aduntderma	28	3	3	Barteh, a ſecond time	1	4	0
Sunkerderma	18	8	19				
Gopaulderma	2	0	0	Jikkerderma, a ſecond time	0	6	0
Sungut - -	0	0	10				
Ranny Sogundrah, mother of Gopaul	2	0	0	Sunkerderma	3	0	0
				Jikkerderma, a third time	3	0	0
Barteh -	15	0	10				
Nerjetderma	1	1	0	Unmuntderma	2	2	0
Jikkerderma	10	0	15	Soorderma, a ſecond time	0	6	0
Soorderma	1	0	0				

TABLE

TABLE VII.

Ten Princes reigned 64 years, 3 months, and 14 days.

	Ys.	Ms.	Ds.
Jeſſgeerdeo, who was originally a peaſant	9	0	0
Poorunt -	0	0	1
Sungramdeo	6	6	7
Birdkunt, who was originally a peaſant -	1	4	0
Khimkunt, his ſon	8	6	0
Abhemun -	14	0	0
Nundkunt -	1	1	9
Tirbhown -	2	0	6
Bhimkunt -	4	3	20
Dudda Ranny, mother of Abhemun -	23	6	0

TABLE VIII.

Twenty-ſeven Princes reigned 351 years, 6 months, and 17 days.

	Ys.	Ms.	Ds.
Sungram, nephew of Dudda Ranny	0	2	0
Hurray -	0	0	22
Anunt -	5	5	0
Kuluſſder -	26	0	0
Ungruſs -	0	0	22
Hurruſs -	12	0	0
Utchul -	10	4	2
Ruddeh, one of the murderers of Utchul	one night and three hours.		
Sulhen, Utchul's brother -	0	3	27
Seetel -	7	10	0
Behkyajir -	0	6	12
Seetel, a ſecond time -	2	3	0
Jyſingh -	27	0	0
Hermanek -	9	6	10
Dunjiey -	7	2	0
Behtydeo -	9	4	17
Buſſdeo -	18	13	0
Jugdeo -	14	2	0
Rajdeo -	23	3	7
Sungramdeo	16	0	10
Ramdeo -	21	1	13
Letchmendeo	13	3	12
Seemehdeo	14	5	27
Seenehdeo	9	3	26
Runjun Tibbety, a native of Tibbet	10 years and ſome months.		
Adundeo -	15	2	10
Ranny Kotadevy wife of Adundeo	0	6	15

Mahommedan

Mahommedan Princes, who have reigned in Cashmeer.

TABLE IX.

Thirty-two Princes reigned 282 years, 5 months, and 1 day.

	Ys.	Ms.	Ds.
Sultan Shumſeddeen, who was in the ſervice of Senehdeo	2	11	25
Sultan Jemſheer, his ſon	1	10	0
Allaheddeen, ſon of Shumſeddeen	12	8	13
Sultan Shahabeddeen, ſon of Shumſeddeen	20	0	0
Sultan Kotebeddeen, ſon of Shumſeddeen	15	5	2
Sultan Secunder, ſurnamed Sunkar, ſon of Kotebeddeen	22	9	6
Aly Shah, ſon of Secunder	6	9	0
Sultan Zeinulabeddeen, ſon of Secunder	52	0	0
Sultan Hajy Hyder Shah, ſon of Zeinulabeddeen	1	2	0
Sultan Haſan Khan, ſon of Hyder Shah	12	0	5
Sultan Mahommed Shah, ſon of Sultan Haſan	2	7	0
Futteh Shah, grandſon of Zeinulabeddeen	9	1	0
Sultan Mahommed Shah, a ſecond time	0	9	9
Sultan Futteh Shah, a ſecond time	1	1	0
Sultan Mahommed Shah, a third time	11	11	11
Sultan Ibrahim, ſon of Mahommed Shah	0	8	25
Sultan Nazek Shah, ſon of Futteh Shah	1	0	0
Sultan Mahommed Shah, a fourth time	34	8	10
Sultan Shumſeddeen, ſon of Mahommed Shah	0	10	0
Iſmail Shah, ſon of Sultan Mahommed	2	9	0
Bazek Shah, a ſecond time	13	9	0
Iſmail Shah, a ſecond time	1	5	0
Mirza Hyder Gurgan	10	0	0
Nazek Shah, a third time	1	0	0
Ghazi Khan, ſon of Kajee Chuck	10	6	0
Huſſain Chuck, brother of Ghazi Khan	6	10	0
Aly Chuck, brother of Ghazi Khan	8	0	9

Youſef

	Ys.	Ms.	Ds.
Youſef Shah, ſon of Aly Chuck - -	1	0	8
Syed Mobarek Shah, who was one of the nobles of Youſef Shah - - -	0	0	25
Luker Chuck, grandſon of Kajee Chuck	1	2	0
Youſef Shah, a ſecond time - -	5	3	0
Yacoub Khan, ſon of Youſef Shah -	1	11	0

Altogether one hundred and ninety-one princes, reigned 4109 years, 11 months, and 9 days.

A ſummary History of the Kings of Cashmeer.

THE firſt time that his majeſty led his victorious ſtandards into this region of perpetual ſpring, the natives preſented him with a book, called Raj Turungee, written in the Shanſcrit language, and containing the hiſtory of the princes of Caſhmeer, for upwards of four thouſand years back. His majeſty, who is ever the patron of learning, commanded ſome proficients in the Shanſcrit tongue to tranſlate this hiſtory into the Perſian language. In this hiſtory it is ſaid, that in the early ages of the world all Caſhmeer, excepting the mountains, was covered with water, and was then called Suttyſir. Sutty is the wife of Mahadeo, and Sir ſignifies a reſervoir. The ſpace of one of the days of Brahma conſiſts of fourteen munounters, each of which compriſes ſeventy kulps; and ſeventy quadruple jowgs are equal to one kulp. Down to this preſent time, which is the fortieth year of his majeſty's reign, there have elapſed from the period at which Caſhmeer became inhabited, twenty-ſeven kulps of the ſeventh munounter, three jowgs of the twenty-eighth kulp, and of the fourth jowg, four thouſand ſeven hundred and one ſolar years.

When the water had ſubſided, Kuſhup, renowned

for the auſterity of his manners, firſt brought the Brahmins to inhabit this country. Afterwards, when the number of the people had greatly increaſed, it became neceſſary for them to have a ruler; and having called a general aſſembly for determining upon this point, they then elected for their king one famous for his virtues; and from that period monarchy became eſtabliſhed amongſt them, and continued in force till the commencement of the reign of Owgnund, which is placed 4444 years prior to this day. This Owgnund was killed by the hands of Bulbehder, Kiſhen's elder brother, in a battle that was fought at Mehtra between Kiſhen and Jeraſindeh, rajah of Bahar. In conſequence thereof, as ſome of the relations of Kiſhen were going to a marriage feaſt at Kandahar, Damooder, the ſon of Owgnund, in order to revenge the death of his father, attacked them with an army on the banks of the Sind, and loſt his life in the action. His wife had been foretold by the aſtrologers, that the child, with whom ſhe was then pregnant, would be a ſon. Upon him Kiſhen beſtowed the kingdom of Caſhmeer. After him reigned in ſucceſſion thirty-five tyrannic princes, whoſe names are entirely forgotten.

Loo was a juſt prince. He founded in Kamraj the city of Looloo, veſtiges of which are to be ſeen at this day. It is ſaid that the buildings in this city were eighty crore in number.

Aſhowg, the nephew of Rajah Jenneh, eſtabliſhed, during his reign, the Brahminy rites, and ſubſtituted in their ſtead thoſe of Jyen. This prince ruled with equity. He was ſucceeded by his ſon Rajah Jelowk, who carried his conqueſts to the ſea-ſhore. On his return to Caſhmeer, he brought with him from Kinoje (at that time the capital of Hindoſtan), many learned and wiſe men, out of which number he ſelected ſeven to preſide over the following departments: 1. The adminiſtration

miniſtration of juſtice. 2. The revenues. 3. The treaſury. 4. The army. 5. Commerce. 6. Controul of the houſehold. 7. Aſtrology and alchymy. It is ſaid, that this aſtrologer had at his command a large ſnake, upon whoſe back he travelled great diſtances by water. He ſometimes appeared as an old man, and at other times he ſeemed to be a youth. Many other wonderful ſtories are told of him. During the reign of Jelowk the doctrine of Bowdh was tolerated.

Damooder (the ſecond) is ſaid by ſome to have been the deſcendant of Aſhowg; and others make him of another family. He was a pious prince; but having offended a devotee, he was, at his curſe, transformed into a ſnake.

In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Bowdh, and burnt down their temples.

Mehrkul was a ſhameleſs tyrant; but heaven permitted him to make conſiderable conqueſts. As he was deſcending an eminence, which is known by the name of Huſtywutter, an elephant having ſlipt and fallen down, uttered doleful cries. He delighted with beholding the diſtreſs of the poor animal, and commanded a hundred others to be precipitated and deſtroyed in like manner. From this circumſtance the height obtained it's preſent name; *Husty* ſignifying an *elephant*, and *Wutter* meaning *injury*. During his reign, a large ſtone appeared in one of the rivers of Caſhmeer, and entirely blocked it up; and whatever was cut away from it in the day-time grew again in the courſe of the night. The workmen gave over in deſpair. Then a voice was heard proclaiming, that if a virtuous woman would lay her hand upon the ſtone, it would diſappear. Orders were iſſued accordingly, and they brought woman after woman, who touched it with-

out producing any effect. The rajah put to death the women for their incontinency, their children for being baſtards, and the huſbands for permitting the wickedneſs, till at length three millions of perſons were maſſacred. At length the miracle was performed by the hand of a woman who was a potter. At laſt Rajah Mehrkul was ſeized with a fit of ſickneſs, when he threw himſelf into a fire, and was burnt to death.

Rajah Kubaret governed with wiſdom and juſtice, and made conſiderable conqueſts. Throughout his dominions no one was ſuffered to take away the life of any animal, all ranks of people being commanded to abſtain from eating fleſh. The temple which is now ſtanding upon Solomon's mountain, was founded by this monarch's vizier.

Rajah Jewdiſhter commenced his reign with juſtice; but ſhortly after gave himſelf up to ſenſual gratifications, and following evil advice, became ſuch an inſufferable tyrant, that the kings of Hindoſtan and Tibbet formed an alliance againſt him, and the chiefs of Caſhmeer, encouraged thereby, threw him into priſon.

In the reign of Rajah Bunjir, whilſt the ſun was in Leo, there was a fall of ſnow which totally deſtroyed the harveſt, and occaſioned a terrible famine.

Rajah Chunder was bleſt with a vizier, endowed with wiſdom and fidelity; but the wicked envying his virtues, propagated unfavourable reports regarding him. On theſe occaſions the great are generally ſtaggered in their opinions, and make no uſe of their reaſon, forgetting every thing which they have read in hiſtory, on the direful effects of envy. Thus Rajah Burjin gave ear to the ſtories fabricated againſt his vizier, and diſmiſſed him from his office. The faithful vizier bore his diſgrace with the utmoſt ſubmiſſion; but his enemies,

enemies, not ſatisfied with what they had compaſſed againſt him, repreſented to the rajah, that he was plotting to raiſe himſelf to the throne; and the deluded prince ordered him to be crucified. A ſhort time after the execution, the vizier's peer* paſſed the corps, and read it decreed in his forehead as follows: "That he ſhould be diſmiſſed from his office, be ſent to priſon, and then crucified; but that after all, he ſhould be reſtored to life, and obtain the kingdom." Aſtoniſhed at what he beheld, he took down the body from the croſs, and carried it to a ſecret place. Here he was inceſſantly offering up prayers to heaven for the reſtoration of his life, till one night the aerial ſpirits aſſembled together, and reſtored the body to life, by repeating incantations. He ſhortly after mounted the throne, but deſpiſing worldly pomp, ſoon abdicated it.

Megdaheh was renowned for his virtues; and conquered Hindoſtan as far as the ſea-ſhore.

Rajah Heren died without iſſue; when the nobles of Caſhmeer ſubmitted themſelves to the government of Bickermajeet, rajah of Hindoſtan.

Rajah Materkunt was originally a Caſhmeerian Brahmin, in a private ſtation. Rajah Bickermajeet, charmed with his wiſdom and virtue, gave him a ſum of money to enable him to travel to his own country, with a a letter addreſſed to the nobles there; and he was commanded to go without any companion. The Brahmin, with a heavy heart, repaired to Caſhmeer, and delivered the rajah's letter. In it was written, "I am indebted to the bearer of this for many ſervices, and he has experienced a variety of cares and diſappointments. On receipt of this letter, commit to his charge

* Spiritual guide.

the government of Caſhmeer; and, as you dread our royal diſpleaſure, yield him obedience." The nobles of Caſhmeer called a council to deliberate upon the occaſion, when it was reſolved to obey the mandate.

Rajah Perwerſein was a private perſon in Hindoſtan, till a religious perſon foretold that he would be a monarch. Upon which he went to Nuggerkote, and poſſeſſed himſelf of that place.

Materkunt abdicated the throne of Caſhmeer in favour of Perwerſein, and came to Benaris, where he led a private life.

Rajah Perwerſein was a good prince. He built Sirrynagur, the capital of Caſhmeer, which is ſaid to have then contained three millions ſix hundred thouſand houſes. He poſſeſſed unbounded liberality; as an inſtance of which, he ſent to Materkunt eleven years revenue of Caſhmeer, to be diſtributed by him amongſt the needy.

Rajah Runadut ruled with juſtice, and made conſiderable conqueſts. Near Cuſhtwar, on the river Chenab, he went into a cave, accompanied by many of his relations and courtiers, and they were never heard of more. Many wonderful ſtories are related of this adventure.

Rajah Baladut reigned over Hindoſtan, and extended his dominions to the ſea-ſhore.

In the reign of Rajah Chundranund, a Brahminy woman came to ſue for juſtice, againſt the unknown murderer of her huſband. The rajah demanded, whether ſhe had reaſon to ſuſpect any one of the deed. She replied, that her huſband was a man of a very fair character, and that ſhe had never known any one bear him

him ill-will, excepting one man, with whom he was continually diſputing upon points of philoſophy. This perſon being brought before the rajah, denied the charge; and the wife was not ſatisfied with the cauſe being determined by the ordeal trial, from the dread that he might eſcape by the means of witchcraft. The rajah was ſo much perplexed how to decide upon the caſe, that he could neither eat nor ſleep. At length he ſaw in a dream, a ſage, who taught him an incantation, which he ſhould utter over a heap of rice flour, and then ſcatter the meal upon the ground, and direct the ſuſpected perſon to walk over it: that if there appeared upon the meal the impreſſion of the feet of two perſons, then the accuſed was certainly the murderer. When the rajah awoke, he did as the viſion had commanded him; and the Brahmin was proved guilty. But ſince it is not lawful to take away the life of a Brahmin, even for murder, an image was made in iron, reſembling a man without a head, with which he was branded on the forehead.

Rajah Lultadut was a glorious prince, and gave great attention to the proſperity of his kingdom; and, with the divine aſſiſtance, he conquered Iran, Turan, Fars, Hindoſtan, Khatai, and almoſt all the reſt of the habitable world. He died in the northern mountains. It is ſaid, that, at the curſe of a holy man, he was tranſformed into ſtone. There are other marvellous ſtories of him, too tedious for relation.

Rajah Ageyanund extended his dominions by conqueſt, and was ſo exceedingly bountiful, that he beſtowed in charity, at Benaris, ninety-nine thouſand nine hundred and ninety-nine horſes, together with neceſſaries of every kind for the needy. One day the rajah aſked an old man, whether his own armies, or thoſe of Rajah Lultadut, were moſt numerous? The old man replied, "In your army there are only 80,000 ſukpals,

ſukpals*, and in that of your grandfather were 125,000 of theſe carriages; from whence the complete ſtrength of each may be calculated." Rajah Ajeyanund having carried his victorious arms to a great diſtance from his capital, Juj, his wife's brother, erected the ſtandard of rebellion; and the Omrahs of Caſhmeer, from the dread of what might otherwiſe befal their wives and children, eſpouſed his cauſe. The rajah, when informed of this, repaired immediately to Bengal, and, with the aſſiſtance of the troops of that country, repoſſeſſed himſelf of his throne, Juj being ſlain in battle.

Rajah Lultanund delighted in the company of mean people and idle jeſters, whereby he gave great offence to the wiſe and experienced nobility. His vizier continually gave him good advice; but finding at length that it availed nothing, went into retirement.

Rajah Sunkerderma conquered Gujerat, Sind, and afterwards the Dekhan; but reſtored the latter to it's former monarch. In the commencement of his reign he governed equitably; but in the end proved a tyrant.

In the reign of Jeſſgeerdeo, a Brahmin, who had loſt a purſe, containing a hundred gold mohurs, was ſo overcome with grief at the misfortune, that he was going to kill himſelf. The thief hearing this, went to him, and ſaid, "If I find the purſe, how much of the money will you be ſatisfied with?" He anſwered, "Whatever you pleaſe." The thief brought him ten gold mohurs. The Brahmin enraged hereat, ran to demand juſtice from the rajah, relating to him what had happened. The rajah ſummoned the thief, and ordered him to return ninety mohurs, ſaying, that he was only entitled to ten mohurs, the reward for finding the purſe.

* Sukpal is a kind of palkee.

Seenehdeo

Seenehdeo had in his ſervice one Shahmeer, a Mahomeddan, who carried his genealogy up to Arjunpandu. During the reign of this prince, Zuljoo, the paymaſter of the troops of the king of Kandahar, rebelled; and, after plundering the whole of that kingdom, betook himſelf to the narrow paſſes in the mountains, from whence he made frequent inroads upon the peaſants, extorted money from them; and, in order to ingratiate himſelf with the rajah, ſent him conſiderable preſents. At length the rajah marched to join Zuljoo, who came out of his retreat, and returned to Kandahar. Many of the rajah's troops were buried in the ſnow in the mountains. Alſo, during the reign of Seenehdeo, Runjun, ſon of the king of Tibbet, invaded Caſhmeer, and committed great depredations. Upon the death of Seenehdeo, he eſtabliſhed himſelf on the throne, and ruled with wiſdom and juſtice. He appointed Shalmeer, abovementioned, his vizier; and was by him converted to the Mahommedan faith.

Rajah Adundeo dying, Shahmeer married his widow; and in A. H. 742, cauſed the Khotbah to be read, and the coin to be ſtruck in his own name, aſſuming the title of Sultan Shumſeddeen. He exacted from the huſbandman only a fourth of the produce of the ſoil. Before he came to Caſhmeer, it was revealed to him in a dream, that he ſhould obtain the kingdom.

Sultan Allaheddeen, during his reign, made it a law, that a widow, convicted of want of chaſtity, ſhould not enjoy her deceaſed huſband's eſtate.

Sultan Shahabeddeen, a wiſe and upright prince, conquered Tibbet, Nuggerkote, and other countries.

In the reign of Sultan Kotebeddeen, Meer Syed Aly Hamadany came to Caſhmeer, and was treated with great reſpect by the Sultan.

Sultan Secunder was a rigid Mahommedan, putting to death thoſe who refuſed to become converts to the faith, and he deſtroyed all the conſiderable idolatrous temples. Timur, when he conquered Hindoſtan, ſent him ten elephants. The Sultan wiſhed to have had an interview with Timur, and ſet out from Caſhmeer for that purpoſe; but hearing on the way, that it had been reported to Timur, that he was bringing with him thirty thouſand horſes for a preſent, he made an excuſe and went back again.

Aly Shah abdicated the kingdom in favour of Zeinulabeddeen, and ſet out upon a pilgrimage to Mecca; but loſing his reſolution, and following ill advice, returned to Caſhmeer without viſiting Mecca, and with the aſſiſtance of the king of Jummoo, again poſſeſſed himſelf of the kingdom. Zeinulabeddeen returned to Punjab, where he formed an alliance with Jeſſerut Gowhker. Hereupon Aly Shah collected together a large army, marched to Punjab, where a great battle was fought, in which Aly Shah was put to flight, and Zeinulabeddeen regained the kingdom of Caſhmeer. Jeſſerut then took leave of Zeinulabeddeen, and marched to Dehly, where, being defeated in battle by Sultan Bhelole, he returned to Caſhmeer; but with the ſultan's army, he conquered all Punjab. The ſultan ſubdued Tibbet and Sind. He was a very wiſe prince, and never perſecuted any on account of religion. He was honoured and reſpected by all ranks of his ſubjects, who unanimouſly beſtowed upon him the title of Wullee *(or Saint.)* He is alſo ſaid to have poſſeſſed the power of tranſmigrating his ſoul into any body he pleaſed; and he predicted, that during the reign of one of the princes of the Chuck tribe, the kingdom ſhould be transferred from the hands of the natives to the monarchs of Hindoſtan; and this prediction, after a long period, was accompliſhed. Such was his beneficence and love of his ſubjects, that he aboliſhed the poll-tax, which

which was uſed to be levied from the Hindoos, forbade oxen being ſlain, and entirely aboliſhed all taxes, together with the cuſtom of offerings and preſents of every kind. He enlarged the Jereeb, in favour of the huſbandmen: and ſupported his expences by the produce of certain copper mines. He always preſided in perſon in the courts of juſtice, and reſolved difficult points. Robbers he put in chains, and employed them upon public works. His humanity made him prohibit hunting; and he himſelf never ate any fleſh. He tranſlated many books from the Arabic, Perſian, Caſhmeerian, and Shanſcrit languages. Under his reign, muſicians came to Caſhmeer, from Iran and Turan, amongſt whom were from Khoraſan Oudee, the ſcholar of the well-known Khajeh Abdulcader of Khoraſan, and Mulla Jemmeel, who was inimitable both in muſic and painting. Sultan Abuſeyed Mirza ſent to Zeinulabeddeen, from Khoraſan, preſents of Arabian horſes, and Bokhty camels. Sultan Bhelole Loody, monarch of Dehly, and Sultan Mahmood, king of Gujerat, alſo formed alliances with him.

When Sultan Huſſen came to the kingdom, he led an army into Punjab, fought ſeveral battles againſt Tatar Khan, and plundered and laid waſte the country.

When Futteh Shah ſat upon the throne, Meer Shums, one of the diſciples of Shah Coſſim Anwar, came from Irak to Caſhmeer, and taught the tenets of Noor-Buckhſhy; the firſt introduction there of the doctrine of the *Sheis*.

At the time that Mahommed Shah regained the kingdom a third time by the help of Secunder, the emperor Baber undertook the conqueſt of Hindoſtan.

In the reign of Sultan Ibraheim Abdal, it was repreſented to Baber, that Caſhmeer would be an eaſy conqueſt.

queſt. Baber ſent thither Aly Beg, Mahommed Khan, and Mahmood Khan. They were at firſt victorious; but the inſurrections of the natives would not allow them to eſtabliſh themſelves there: they therefore accepted of a contribution in money, and left the country. Nazek Shah hereupon obtained the kingdom.

When Mahommed Shah was reſtored to his kingdom the fourth time, the emperor Hemayun was upon the throne. Mirza Kamran commanded at that time in Lahoor; and thoſe who were well acquainted with Caſhmeer, aſſured him it would prove an eaſy conqueſt. He, guided by their advice, ſent thither Mehrum Kowkeh, who, with the aſſiſtance of ſome of the natives, ſubdued Caſhmeer. This Kowkeh exerciſing great tyranny, the people roſe againſt him, and the Moghul chiefs were obliged to ſue for quarter, and return to their own country.

In A. H. 930, Sultan Syed Khan, king of Caſhghur, ſent his ſon, Secunder Khan, and one Mirza Hyder, with an army of ten thouſand men, who entered Caſhmeer by the way of Tibbet and Lar. They committed great depredations, but returned in a ſhort time upon terms of compromiſe.

In A. H. 948, Mirza Hyder was ſent again into Caſhmeer, by the emperor Hemayun, and, by the help of ſome natives, conquered the whole of that country; and alſo a part of Great Tibbet. Khajee Chuck came into Hindoſtan, and obtained aſſiſtance from Sheer Khan. He afterwards fought Mirza Hyder, but was defeated; and Mirza eaſily prevailed upon the Caſhmeerians to read the Kotbah, and ſtrike the coin in the name of the emperor Hemayun, inſtead of that of Nazek Shah.

SIRCAR

SIRCAR PUCKELY.

Meaſures in length 35, and in breadth 25 coſe. On the eaſt lies Caſhmeer; on the eaſt Kinore; on the ſouth the territory of the Gehker tribe; and on the weſt is Attock Benaris. Timoor left a ſmall number of troops to keep poſſeſſion of this quarter, and ſome of their deſcendants are there to this day.

Snow is continually falling in the mountains of this diſtrict, and ſometimes in the plains. The winter is very ſevere, but the ſummer heat moderate. Like Hindoſtan, Puckely has periodical rains.

Here are three rivers, viz. Kiſhengung, Behut, and Sind. The language of the inhabitants has no affinity with thoſe of Caſhmeer, Zabuliſtan, or Hindoſtan. Nakhud and barley are the moſt plentiful grain here. Apricots, peaches, and walnuts, grow wild; no pains being taken here with fruit trees. Their game, horſes, mules, oxen, and buffaloes, are but indifferent.

Formerly the rajah of this country was tributary to Caſhmeer.

SIRCAR SEWAD.

IT compriſes three territories, viz. Bembher, Sewad, and Bijore. The length of Bembher is 16, and the breadth 12 coſe. On the eaſt lies Puckley; on the north, Kenore and Caſhghur; on the ſouth, Attock Benaris; and Sewad is the weſtern extremity. There are two roads to it from Hindoſtan, one by the heights of Surkhaby, and the other by the Molondery hills.

Neither

Neither of theſe roads are good, but the firſt is the moſt difficult to paſs.

Sewad meaſures in length 40, and in breadth from 5 to 15 coſe. On the eaſt lies Bembher; on the north, Kenore and Caſhghur; on the ſouth, Bickram; and on the weſt, Bijore. In the mountains of this country are ſeveral paſſes. Near the paſs of Dumghar, adjoining to Caſhghur, is the city of Munglore, the reſidence of the governor of the province. There are two routes to it from Hindoſtan; one by the height of Mulkund, and the other by the paſs of Sheer Khan. The ſummer and winter are very temperate. The mountains are always covered with ſnow, but in the plains it melts in three or four days after the fall. Here are ſpring and autumn*, and periodical rains, as in Hindoſtan. Both their ſpring and autumn harveſts are very plentiful. Here are all the flowers of Tartary and Hindoſtan; violets, narciſſuſes, and a variety of fruits, grow wild. The apricots and pears are remarkably fine. The hawks are good. Here is an iron-mine.

Bijore is in length 25, and in breadth from from 5 to 10 coſe. On the eaſt lies Sewad; on the north, Kenore and Caſhghur; on the ſouth, Bickram; and on the weſt, Guznoorgul. It has an old fortreſs, of ſome ſtrength, where the governor reſides; and there are ſeveral paſſes on the ſide of Cabul. Emeer Syed Aly Hamadany is ſaid to have died here, but that, in compliance with his laſt teſtament, his body was conveyed to Khotlan.

The air of this diſtrict reſembles that of Sewad, excepting that the heat and cold are felt rather more ſeverely here. It has only three roads, one leading to Hindoſtan, called Daniſhkote, and two that go to Cabul,

* In Hindoſtan the trees are in perpetual verdure,

one

one of which is named Summej, and the other Guznoorgul. Daniſhkote is the beſt road. Adjoining to Bijore, and confined by the mountains and the rivers of Cabul and Sind, is a deſart, meaſuring in length 30, and in breadth from 20 to 25 coſe.

The whole of this ſircar conſiſts of hills and wilds; and is inhabited by the tribe of Youſef-Zy. In the time of Mirza Ulugh Beg, the tribe of Sultan, who aſſert themſelves to be the deſcendants of the daughter of Sultan Secunder Zulkermain, came from Cabul, and poſſeſſed themſelves of this country. They ſay that Secunder left treaſure in Cabul under the care of ſome of his relations; and ſome of their deſcendants, who carry their genealogical table in their hands, now dwell in the mountainous parts.

During this immortal reign, many of the turbulent inhabitants of this country have been deſtroyed, others taken priſoners, and others have betaken themſelves to the wilds.

SIRCAR DERUNEYUN AND ISSA KHYL.

THIS is a territory ſituated to the ſouth-eaſt of Cabul. The inhabitants are Afghans, moſtly of the tribes of Sirany, Gurany, and Zeery.

SIRCAR KANDAHAR

IS ſituated in the third climate. The length, from Kelat Bunjareh to Ghurgiſtan, is 300 coſe; and it meaſures in breadth, from Sind to Furreh, 260 coſe. On the eaſt lies Sind; on the north Ghour and Ghurgiſtan;

giſtan; on the ſouth Sewee; and on the weſt Furreh of Cabul. On the northweſt it is bounded by Ghuzneen.

It ſnows but ſeldom near the city of Cabul, but in the mountains it falls almoſt inceſſantly.

Of Coins. 18 dinars are a tuman, each tuman being equivalent to 800 damis. The tuman of Khoraſan is 30, and the tuman of Irak 40 rupees.

Moſt kinds of grain are computed in kherwars. The kherwar is equal to 40 Kandahary, or 10 Hindoſtany maunds.

Kandahar is the capital of this ſircar, and is ſituated in longitude 170° 40′, and latitude 33°. It has two forts. The heat is very ſevere, and the cold temperate, except, in the months of December and January, when water freezes. Snow does not fall here above once in three or four years. Here are flowers and fruits in abundance. The wheat of Kandahar is very white, and is ſent to great diſtances as a rarity.

At the diſtance of five coſe from Kandar is a mountain, called Azderkouh, in which is a remarkable cave, known by the name of Ghar Gemſhied *(Ghemshied's Cave.)* You enter it with lights, but from there being no circulation of air, the lights are extinguiſhed before you can reach the bottom of the cave.

At the diſtance of eight coſe from Kelat is a large mountain, in the centre of which is alſo a wonderful cave, called Ghar Shah, *(the King's Cave.)* In the middle of it are two natural pillars, one of which unites with the roof of the cave, being 30 ells high, and from its top iſſues a ſtream of water, which flows into a baſon that is near it. The other pillar is only 11 ells in height, and from its baſe iſſues a rapid ſtream. The ſources of

of theſe two ſtreams are between Balkh and Cabul, and are called Hirmund and Birkutmund. Mollana Moiyeneddeen, in his hiſtory of Khoraſan, ſays, that a thouſand ſtreams iſſue from theſe ſprings. At the diſtance of 16 coſe from Kelat, at the foot of a large mountain, is a ſpot, called Bumbul, where were formerly many aqueducts; now it is cultivated with melons. In this mountain are many ſprings. At the foot of the mountain is a furnace for ſmelting iron, an ancient work.

In a long tract of country, between Dawurd and Seiſtan, ſnow never falls. The river Hirmund runs through it; the whole is in high cultivation, and well defended by forts.

In the vicinity of Kandahar are the ruins of a large city, the native place of the Ghaurian ſultans; of whoſe grandeur many monuments remain.

Between Hirmund and Kandahar is ſituated the well-known city of Meymund, mentioned in old aſtronomical tables.

Wheat and barley, in the dialect of Kandahar, is called Sefeidtery *(white vegetable;)* and the lands cultivated therewith are meaſured by the jereeb, of 60 ſquare guz of Cabul, equal to 54 guz of Kandahar. In the calculations for the royal exchequer, out of every ten kherwars of the produce of the ſoil, there is taken one fifth for the revenue and charges.

Rates

Rates of Collection of Revenue from a Jereeb, according to the Degrees of excellence of the Soil.

Kinds of Lands.	*Medium Produce in Kherwars.*	*Revenue in Maunds.*
1	3	24
2	$2\frac{1}{2}$	20
3	2	16
4	$1\frac{1}{2}$	12
5	1	8
6	30 maunds.	6
7	8 ditto.	$1\frac{1}{2}$

If the huſbandman does not approve of meaſurement, then the produce is made into three heaps, two of which are for himſelf; and the other being divided into three parts, two are taken by the ſtate, and one third goes for Jehat *.

On grapes, the revenue is collected either by meaſurement, or by agreeing to pay a certain ſum. For meaſurement, ſome experienced perſons eſtimate the produce of the vineyard, and the ſtate exacts four baberies from every kherwar. In the reign of Hemayun the rate was two baberies and four tungahs. A babery is one miſkal; two and a half baberies are equivalent to one rupee. Beſides theſe three kinds (barley, wheat, and grapes,) which are called *Sefeidtery*, there are taken upon the following articles, which are ſtyled *Subzting* (or greens), ſeven and a half baberies for every jereeb, viz. rice, melons, cucumbers, onions, turnips, carrots, poppies, and lettuce. Formerly they were rated at five baberies. Upon other vegetables they formerly exacted two baberies per jereeb, but now three are taken.

In the tract, between Dawurd and Seiſtan, deſcribed above, if the crops are made into three heaps, the ſame

* Vide Vol. I.

as

as in Kandahar, then for *Sefeidtery*; out of every meaſured jereeb the ſtate takes twenty maunds. The kherwar of this diſtrict conſiſts of 100 maunds, which are equivalent to ten maunds of Hindoſtan. Upon grapes the duty is the ſame as at Kandahar; and the articles of Subztery pay two baberies per jereeb.

The ſame equitable practice alſo obtains in Dawurd upon Sefeidtery.

SIRCAR CABUL

IS ſituated in the third and fourth climates. The length, from Attock Benaris, on the banks of the Sind, to Hindookouh, is 150 coſe; and the breadth, from Carabagh to Chaghanſerai, 100 coſe. On the eaſt lies Hindoſtan; on the weſt, inclining to the north, are mountains, between which is ſituated Ghour; on the north is Inderab of Badakhſhan, and Hindookouh; on the ſouth Firmel and Nughz. It is impoſſible to give in writing an adequate idea of the excellence of the air and water of this country. Although the winter is rather ſevere, yet it never does any injury. The parts in which ſnow falls, and thoſe which are entirely free from it, are ſo near to each other, that you may paſs from heat to cold in the courſe of a day, which is not to be experienced in any other inhabited country of the whole globe. The ſnow begins to fall in the mountains in September, but not in the plains till November. Baber, in his Commentaries, remarks, that ſnow never falls, on the ſide of Hindoſtan, nearer than the hills of Badam Cheſhmeh.—This certainly might have been the caſe in his time; but now it comes even to the edge of the Niemlah hills, and indeed to the Khyber heights.

This country abounds with delicious fruits; the melons, however, are an exception, being but indifferent; and the harveſts are not very flouriſhing. The ſurrounding mountains and wilds defend Cabul from ſudden invaſions. Hindookouh lies in the centre, between Cabul, Badakhſhan, and Balkh. There are ſeven roads from Turan to Cabul. Thoſe from the ſide of Bunjeer are Hawak, Tool, and Bajaruck. Tool is the beſt road, but rather long, as its name implies*. The ſtraighteſt is that by the Bazaruck height. In the middle of the road is a large mountain, around which are ſeven hills, called Huſt Butch (the ſeven children). The fourth road, in coming from Inderab, divides into two branches, which unite at the foot of the hill. The fifth road is by the hill of Kipchack; and this is alſo ſomewhat eaſy to paſs. The ſixth is by the hill of Sheertoo; but, in the ſummer, when the waters are out, as ſoon as you deſcend the mountain, you muſt go by the route of Bamian and Talakan. The ſeventh is by the way of Abdereh. In winter travellers make uſe of this road, it being the only one paſſable in the depth of that ſeaſon.

There is alſo a road by the way of Khoraſan and Kandahar, which is without any winding, and free from hills. From Hindoſtan to Cabul, there are ſix roads: 1. Kurpeh, on which road, after paſſing two hills, you come to Jilalpoor. Baber has not taken any notice of this road; we muſt therefore conclude, that in his time it was not uſed. 2. Khybir, which was formerly a little difficult, but his majeſty has had it levelled in ſuch a manner that carriages now paſs with eaſe. The people of Turan and Hindoſtan come and go by this road. 3. Bungiſh. In order to go this way you paſs the river Sind, at Dunkhote Ferry. 4. Nughz. 5. Fermel, to which you paſs over the Sind at Chowporah Ferry.

* Tool, in the Perſian, ſignifies long.

No

No leſs than eleven languages are in uſe in the ſoobah of Cabul, each nation ſpeaking its own; viz. Turkiſh, Mughooly, Perſian, Hindy, Afghany, Puſhtowey, Purratchee, Gubree, Burkee, Lumghanee, and Arabic.

The natives are chiefly of the tribes of Hezareh and Afghan, and they poſſeſs all the paſturage. The tribe of Hezareh are the remains of the Chaghtai army, which Mangu Khan ſent into theſe parts to the aſſiſtance of Holaku Khan, under the command of his ſon Nikodar Oghlan; and they inhabit the country from Ghuzneen to Kandahar and Mydan, to the borders of Balkh. They are upwards of 100,000 families, a third of whom are cavalry. They all breed horſes, ſheep, and goats. Their pride and ſelf-conceit frequently occaſion parties amongſt them, which end in ſtrife and bloodſhed.

The Afghans ſay that they are deſcended from the children of Iſrael. They aſſert that, their grand progenitor, Afghan, had three ſons: 1. Surreen, from whom the tribe of Surreenee are deſcended. 2. Ghurghuſt, the founder of the Ghurguſty tribe. 3. Tubben, the progenitor of the Tubnee tribe. From thoſe three ſtocks have ſprung various tribes, diſtinguiſhed by the names of their founders. Amongſt this number are Turreen, Purreeteh, Myaneh, Gheen, Khurgheen, Shiranee, Owzmur, Kaſſy, Jummond, Kheiſhky, Kuttany, Kheleel, Mahmoundzie, Daoudzie, Youſefzie, Gilyanee, Birkalany; all deſcended originally from Surreen. Again the Soorawhy, Jylum, Wurekzie, Afreedee, Juktanee, Khutkee, Keranee, Bawur, Munnoob, Kakerna, Ghurbanee, Muſſwanee, Bunny, and Tarun, who all carry their pedigree up to Ghurghuſt. Together with the Ghilzie, Loody, Neyazee, Noohanie, Soory, Sorwany, and Kuckboor, of the ſtock of Tubben.

They ſay that Muth Aly Ghowry, whom the Afghans

call Muttee, had criminal connection with one of the daughters of Tubben; and that, when the days of her pregnancy were nearly accompliſhed, he married her, and thereby preſerved her character. Of this marriage were born three ſons: 1. Ghilzee. 2. Loody. 3. Seewany.

Some Afghans conſider themſelves to be of Egyptian extraction, aſſerting that, when the children of Iſrael returned from Jeruſalem to Egypt, this tribe emigrated to Hindoſtan. The hiſtory of this event is of too great length for inſertion here.

There are other unſettled tribes, viz. thoſe of Kajah Khyzree, Kakſhal, Mydany, Uzbek, Kolunjee, Beranjee, Teelboorjee, Nuckdurree, Bekſoodel, Seedeebaiy, Tofukundaz, Arub, Gulaban, Tookbaiy, &c. Theſe are numerous, but do not equal the multitude of Afghans. At preſent many of theſe tribes acknowledge a dependence upon the Jageerdars.

THE CITY OF CABUL.

IT is ſituated in longitude 104° 40′, and latitude 34° 30′. It is a very ancient and beautiful city. Puſheng is ſaid to have been the founder. There are double walls of mud, of conſiderable ſtrength. On the ſouth-eaſt quarter is a ſmall hill, named Shah Cabul*. One of their ancient kings muſt have built upon it, from which circumſtance it obtained its name.

Aruck is the city now ſtanding upon the above-mentioned ſmall hill. At the foot of it are rich plains, decorated with delightful gardens. The moſt famous of

* The King of Cabul.

theſe

theſe is that called Sherara, in which are two pleaſant rivulets. One of them, the rivulet of Kheteeben, comes from Lelunder, and, after paſſing through this garden, goes on to the city of Cabul. The other takes its riſe in the village of Yaconb, and paſſes the city of Cabul before the Dehly gate. This laſt is called the rivulet of Pul Muſten, and its water is better than that of the other. In the neighbourhood of this place is a delightful ſpot, called Gulgooneh. From the hill Shah Cabul iſſue three rivulets, which run towards the city. At the head of one of them is the ſhrine of Khajah Hummoo. Another is ſaid to have been viſited by the prophet Khyzir; and the third ſprings up oppoſite to the tomb of Khajah Abdulſumud, who is alſo called Khajah Roſheny.

From early antiquity Cabul and Kandahar have been accounted the gates of Hindoſtan; one affording entrance from Turan, and the other from Iran; and if both places are properly guarded, the extenſive empire of Hindoſtan is ſafe from the irruptions of foreigners.

In Cabul, as well as in Samarcand and Bokhara, a pergunnah, which is compoſed of villages and hamlets, is called Tooman.

Tooman Bekram, commonly called Peiſhore, enjoys a delightful ſpring ſeaſon. Here is a temple, called Gorekehtery, a place of religious reſort, particularly for Jowgies.

Tooman Neyknehar. Formerly the governor of the province reſided at Adeenehpoor; now Jilalabad is his place of reſidence. Snow falls here; but the winter is not ſevere. In this province grows the ſeedleſs pomegranate. This Tooman has nine rivulets, which ſecure ſucceſs to the harveſts. In Jilalabad is the garden called Suffa, a monument of the Emperor Baber. Near

Adeeneh-

Adeenehpoor is a garden, called Wuffa, another monument of the ſame monarch. On the ſouth ſide of Jilalabad is a mountain, of a wonderful appearance, it being perpetually covered with ſnow; and, on this account, it is called the *White Mountain.* Whenever ſnow falls in Cabul, it does the ſame upon a hill in this quarter.

Tooman Munderar abounds with monkeys. Here the rivers Alyſhung and Alunka unite their ſtreams, and diſembogue themſelves into the river Baran. The river of Chughanſerai, after paſſing through the north-eaſt quarter, enters Kuttore.

Tooman Alyſhung is ſurrounded with large mountains, covered with ſnow, in which is the ſource of the river bearing the ſame name. The inhabitants are called Kafurs (infidels). Here is a tomb in which, according to ſome people, lies interred Lamek, the father of Noah. The natives of this country change the letter *Kaf* ک into *Ghain* غ, calling this place, inſtead of Lumekan, Lumeghan.

Tooman Bekhrad is alſo full of infidels. Inſtead of lamps they burn green fir, which gives a very good light. Here is an animal, called the *Flying-Fox*, which flies up about an ell from the ground. Here are alſo mice that have a fine muſky ſcent.

Cherkh, or of the dependencies of Tooman Lahooker, gives names to Mollani Yacoub Cherkhy. Sijawund is alſo one of the well-known villages of this Tooman.

The mountains of Tooman Budrow are inveſted with infidels, and wild Hezareh and Afghan tribes.

Tooman

Tooman Ulfaiy has ſnow on one ſide, whilſt the other ſide is a warm climate. Here are plenty of game in the ſpring.

Tooman Bungiſh has 7000 cavalry and 87,800 infantry, viz. Of the Mehmund tribe, 500 cavalry and the like number of infantry. The Kheleel tribe 500 cavalry and 65,000 infantry. The Daoudziey, 9000 cavalry and 97,000 infantry. Kakjany, 500 cavalry and 4000 infantry. Sany, 100 cavalry and 1400 infantry. Iman Khyel, 50 cavalry and 850 infantry. Uljee, 100 cavalry and 2900 infantry. Khyzir Khyel, 20 cavalry and 550 infantry. Sheerger, 20 cavalry and 1400 infantry. Khurgoony, 10 cavalry and 200 infantry. Khutky, 200 cavalry and 4000 infantry. Abdulrahmany, 100 cavalry and 2500 infantry. Afreedy, 500 cavalry and 2500 infantry. Dirwuck, 500 cavalry and 5500 infantry.

Tooman Gurdeyz has a ſtrong fort, and moſt of the houſes are four ſtories high.

Tooman Ghuzneen is in the ſecond climate. It is alſo called Zabul, and was the capital of Sultan Mahmood, Sultan Shahabeddeen, and ſeveral other monarchs. Formerly this country was called Zabuliſtan, and Kandahar reckoned a part of it. Here are the tombs of Hakheem Sunnaiy, and many other holy men. The winter here is the ſame as in Samarcand and Tebriz. A river runs from north to ſouth, and fertilizes all the cultivated lands; but the huſbandman undergoes great labour, from being obliged to bring freſh mould, from Cabul, every year, the natural ſoil of the country being too poor for cultivation. In the time of Baber here was a tomb which ſhook whenever bleſſings were implored for the prophet; but, upon inveſtigating the cauſe, it was diſcovered to be a trick. If any filth is thrown into a certain ſpring near this place, there

there immediately enſues a dreadful tempeſt, with rain and ſnow.

Tooman Damenkouh is incomparable for abundance of flowers, and for the beauty of its ſpring and autumn.

Tooman Gharbund. It has an inconceivable variety of fragrant ſhrubs and flowers. There are thirty ſpecies of tulips, one of which has the fragrance of the roſe, and is called the *rose-scented tulip.* Here are mines of ſilver and lapis lazuli. Near the mountains is a ſandy deſart, called *Khajah regrevan.* In the ſummer ſeaſon there is heard, in this deſart, the noiſe of drums and kettledrums.

In Tooman Zohac Bamyan, the caſtle of Zohac, a monument of great antiquity, is in good condition, whilſt the fortreſs of Bamyan lies in ruins.

In the midſt of theſe mountains are twelve thouſand receſſes cut out of the rock, and ornamented with carving and plaiſter-work. Theſe places are called Summij; and, in ancient times, were the winter retreat of the natives. Here are three aſtoniſhing idols; one repreſenting a man eighty ells high; another, of a woman, fifty; and the third, which is the figure of a child, meaſuring fifteen ells in height. In one of theſe Summijes is a tomb, where is a coffin, containing a corpſe, concerning which the oldeſt man can give no account; but it is held in great veneration. The ancients certainly were poſſeſſed of ſome medical preparations, with which, if they anointed dead bodies, and afterwards buried them in a dry ſoil, they ſuffered no injury from time; and there can be no doubt but this corpſe muſt have been preſerved after that manner, although the ignorant ſuppoſe it ſomething miraculous.

The whole of Cabul, which has been deſcribed, con-

tains twenty Toomans. The Emperor Baber, in his Commentaries, reckons the revenue and tumgha* at eight lacks of Shahrokhees, which are equivalent to three lacks and twenty thouſand rupees of Akberſhahy, or one crore twenty-eight lacks of dams. Now, through the bleſſing of his majeſty's immortal glory, although a variety of taxes have been remitted, the revenue is increaſed to ſix crore, ſeventy-three lacks, ſix thouſand nine hundred and eighty-three dams. This increaſe has ariſen from the improved ſtate of the country; beſides that Perſhawer, Aſhtughar, and ſome other places have been ſince added: and it is, moreover, to be conſidered, that the officers of government were not at that time under ſuch good management as they are at preſent.

In A. H. 77, Abdulmullick, ſon of Merwan, removed Ommiah, the ſon of Abdullah, from the government of Khoraſan, and conferred it upon Youſef, the ſon of Hejaj. At the ſame time he appointed, to the government of Seiſtan, Abdullah, the ſon of Abubeker. The latter levied an army, and marched againſt Runtehl, Rajah of Cabul. Runtehl, finding himſelf unable to cope with him, retreated to the heights; and Abdullah, ill adviſed, purſued him. The country people ſeized the opportunity of revenging themſelves, blocked up all the paſſes with ſtones, and, thereby cutting off his retreat, reduced his army to ſuch diſtreſs, for want of proviſions, that he was obliged to purchaſe a peace at the price of ſeven lacks of dirhems, equivalent to three lacks of rupees of the preſent time. When Shureeh, the ſon of Hany, heard what had befallen Abdullah's army, he was greatly troubled, and, notwithſtanding his extreme old age, haſtened to renew the war, and died fighting gallantly. As ſoon as the tidings of thoſe diſaſters were brought to Hejaj, he reprimanded Abdullah,

* Vide Vol. I.

and

and deprived him of the command. In the year 80 Hejaj appointed Abdulrahman, the ſon of Mahommed Aſhuſs, governor of the province of Seiſtan and its dependencies, and gave him the conduct of the war againſt the Runtehl. Abdulrahman, when he arrived on the borders of Cabul, prudently took care to poſt choſen troops in all the paſſes. He performed great feats of valour, and obtained conſiderable plunder; but, from the nature of the country, he could not maintain his conqueſt. When he returned to Seiſtan, Hejaj ſent him a letter, couched in the following terms: "Your ſervices of this year amount to nothing; immediately on the receipt of this letter return to Cabul, and poſſeſs yourſelf of that country. Should you prove in the leaſt diſobedient, by extending your delay till next year, I ſhall diſmiſs you from your government, and in ſuch caſe the whole army are hereby required to obey Iſhac, the ſon of Mahommed, as their general." Upon the receipt of the letter, Abdulrahman entered into a confederacy with his officers, concluded a treaty with the Rajah of Cabul, and marched to attack Hejaj. In the treaty, with the Rajah of Cabul, it was agreed, that if the Mahommedans proved victorious, they would not, in any ſhape, moleſt the rajah's dominions; but that, if they ſuffered a defeat, he ſhould afford them protection. Hejaj, enraged, marched out to meet them, and a battle was fought near Tuſter, in which Abdulrahman proving victorious, Hejaj returned to Baſrah. In a ſecond engagement he defeated Abdulrahman, who retreated to Boſt, which was in the hands of one of his agents. But the baſe wretch, in order to ingratiate himſelf with Hejaj, ſeized Abdulrahman, and intended to have ſent him to his enemy, when, at that inſtant, the Rajah of Cabul flew to his relief, and carried him to Cabul. This prince enabled him to proſecute the war againſt Hejaj, but he never gained any advantage in any battle that he fought. At laſt Runtehl, gained over by the ſeducing promiſes of Hejaj, ſent priſoner

priſoner to him Abdulrahman, who, in a fit of deſpair, on the road, threw himſelf headlong from a precipice, and thus ended his life. In the year 107, under the Khalifat of Heſhan, the ſon of Abdulmullick, his governor of Khoraſan, Ameen, the ſon of Abdallah Caſheery, conquered Ghour, Ghurghiſtan, and Neemroz of Cabul. From that time, under the khalifs of the houſes of Ommiah and Abbas, theſe provinces continued to be dependent upon Khoraſan, till the government of the Sammanians, when Aleptigheen, a ſlave belonging to that family, rebelled, and poſſeſſed himſelf of Ghuzneen and Cabul, where he ruled with abſolute ſway. When he died, Sebucktegheen, the father of Sultan Mahmood, obtained the kingdom, and it continued in the poſſeſſion of the Ghuzneen princes.

This kingdom at firſt belonged to the Ghaurian princes; next it was poſſeſſed by their ſlaves, one of whom was Ilduz. After the ſlaves, it was held by the Khovarezmians. Then the army of the great Khan Chungaze conquered it. From him it deſcended to Timur and his poſterity.

Of the CROUH, or COSE.

THE meaſurement of roads, for the aſcertaining of diſtances, being an object of public utility, his majeſty has given great attention to it, and has cauſed the diſtances to be meaſured in crouhs, each conſiſting of 100 tenabs of 50 Aſaiy guz *: or 400 bamboos of $12\frac{1}{2}$ guz each. By either of theſe methods, a crouh contains 5000 guz.

Whenever his majeſty marches at the head of his ar-

* Vide Vol. I.

mies,

mies, or performs a journey, the road is carefully meaſured with the above-mentioned bamboos, by perſons appointed for that purpoſe, whoſe accounts are checked by a Darogha and Muſhriff.

Sheer Khan fixed the crouh at ſixty jereebs, each containing ſixty Secundery guz; and this is the rule ſtill obſerved in the ſoobah of Dehly.

In Gujerat, a crouh is the greateſt diſtance at which may be heard the ordinary lowing of an ox; and this is eſtimated to be fifty jereebs.

In Bengal they uſe the *Depeyeh Crouh*, which is the diſtance that a man can go at a quick pace, without being out of breath. According to others, a man is to pluck a green leaf, and, placing it upon his head, is to walk with it till it is dry, which diſtance they ſay is a crouh.

Others make use of the following rule of Calculation.

6 hairs of a mule's tail	make one	Barleycorn.
6 barleycorns		Inch.
24 inches		Guz.
4 guz		Bagh.
12,000 baghs		Meel (or mile).
3 miles		Furſukh.
3 furſukhs		Bereed.

According to Hindoo Philosophers.

8 barleycorns ſtripped of the huſk, when laid in breadth,	make one	Inch.
24 inches		Duſt (or cubit).
4 duſts		Dund (or Dehnuck).
2000 dehnucks		Crouh, or, as they call it, coſe.
4 coſe		Jowjun.

Some

Some Hindoos reckon the coſe to conſiſt of 1000 ſteps made by a woman, carrying a jar of water on her head and a child in her arms.

Praiſe be unto God, that, by the aſſiſtance of his divine grace, I have completed the Inſtitutes, and the Hiſtory of the Soobahs.

The accounts of the zemeendary troops coſt me a great deal of trouble collecting; and I found ſuch difficulty in aſcertaining dates, and in reconciling the contradictions in the ſeveral hiſtories of the princes of Hindoſtan, that I had nearly reſolved to relinquiſh the taſk altogether. But who can avoid the decrees of Fate?

Whatever appeared moſt conſonant with my own knowledge, I admitted in preference to relations of which I was entirely ignorant. I truſt that thoſe who have been able to obtain better information, will not dwell upon my errors; but that, upon the whole, I may meet with approbation.

TUKSEEM JUMMA;

OR THE

ASSESSMENT OF THE LANDS

OF

HINDOSTAN.

TUKSEEM JUMMA

OF THE

SOOBAH OF BENGAL.

SIRCAR OUDUMBER,

COMMONLY CALLED

TANDEH,

Containing 52 Mahls, 24,079,399½ Dams.

	Dams.
Ak Mahl,	133,017
Achelah, Durſparah, Aſhriffthal,	404,277½
Ibrahimpoor	369,357
Owjial Ghatty,	231,057
Ungatchy,	369,657½
Berkenkel,	666,200
Bhatall,	415,170
Bahadrepoor,	314,780
Bahurroy,	206,155
Phoolwary,	193,025
Bahadre Shahy,	138,102
Tandeh, with its dependencies	4,326,102
Tajepoor	201,997
Talook Birmahgoor,	11,925
Tenowly,	196,380
Chunghatty,	589,467
Chandpoor,	190,027
Naſeeby,	120,205
Chownknudya,	145,305
Hajepoor,	106,255
Huſſainabad,	226,545
Khanpoor,	31,410
Dahdah,	250,597
Davyapoor,	559,557
Davud Shahy,	240,802
Durgatchy,	225,745
Rampoor,	115,532
Rupeſſpoor,	138,122
Seroopſing,	1,368,877
Sultanpoor Owjeal,	456,394
Soliman Shahy,	198,742

	Dams.
Solimanabad,	197,960
Solimanpoor,	187,097
Sumbela,	174,550
Sheer Shahy,	178,230
Shumſkkany,	321,952
Sheerpoor,	163,097
Firozepoor,	347,787½
Koonwerpertab,	1,607,200
Gungjook,	1,589,332
Cattahgurh,	1,265,632
Kengerch,	894,027
Coſſypoor,	350,760
Kuchla,	36,240
Kafoordya,	1,440
Mulyſir,	1,503,352
Mungelpoor,	226,770
Petty Talookdars,	145,637
Nawanagur,	825,985
Neſybpoor,	37,750

SIRCAR JENNETABAD.

Containing 66 Mahls, 1,573,196 Dams.

Jennetabad, commonly called Gour,	7,869,292
Jawaragra, including 14 pergunnahs, viz.	1,573,196
Ajore,	138,925
Bazghogera,	192,508
Belyr,	127,300
Haveily Agra,	215,260
Dehnpoor,	140,340
Derſerruk,	112,208
Seernoor,	70,000
Shaballa,	98,000
Shalelſery,	8,000
Ghagteer,	50,200
Mudnowty,	151,890
Moodyhaut,	6,980
Nahet,	242,710
Huſtgujpoor,	27,515
Jewarderſurg, 16 mahls, viz.	2,009,944
Owjareekaneh,	7,800
Bhetya,	826,430
Bhelbary,	91,560
Eſtabliſhed Markets,	37,600
Derſerrug,	628,035
Raggamatty,	1,200
Syer Duties on Exports and Imports,	170,800
Skeerpoor and Kengalpoor, 2 mahls,	2,000
Shabazpoor within the city,	400
Ghiaſſpoor,	41,920
Kemelah,	163,077
Gatkachappa,	12,000

	Dams.
Moody Mahl,	13,000
Mineh Mahl,	360
Duties from the new Market,	11,760
Jewardihykote, 7 mahls, viz.	869,000
Berarypinjer,	698,600
Tagore,	37,720
Dihykote,	316,240
Dehlgong,	130,720
Shahzadehpoor	84,360
Malygong,	141,460
Moodypoor,	61,880
The Environs of Ramowty, 7 mahls,	749,795
Badhtehly,	207,500
Ramowty,	194,767
Sebelgehrya,	103,000
Sengkekerah,	93,320
Sultanpoor,	29,210
Singdewar,	14,447
Mahynagur,	107,550
The Environs of Serfabad, 10 mahls,	3,192,377
Akbarpoor,	97,360
Pardyar,	8,528
Khyzirpoor,	306,100
Serfabad,	553,080
Cutwally,	788,427
Giramend,	3,034,380
Gerhy,	200,000
Mekrayin,	106,480
Hentenda and Manickpore, 2 mahls,	630,770
The Environs of Maldah, 11 mahls, viz.	
Barbuckpoor,	
Yufef Bazar,	
Havelly Maldah,	
Dheerpoor,	
Sujapoor,	
Sermadhelpoor,	
Sengoodya,	
Saleefery,	
Shahhindoovy,	
Tettahpoor,	
Moezzeddunpoor.	

In this sircar there is a brick fort. It furnishes 500 *cavalry, and* 17,000 *infantry.*

SIRCAR FUTTAHABAD.

Containing 31 Mahls, 7,969,567 Dams.

Jyfir Acharej,	34,304
Phoolbail,	384,452
Belon,	124,872
Bhagelpore,	6,115
Badhadya,	1,442
Taylhatty,	377,290

Chernluckhy,

	Dams.
Chernluckhy,	35,645
Churha-ey,	30,200
Havelly Futtahabad, including the city,	902,662
Haſſil Nimuck (ſalt duties)	277,758
Hazerutpoor,	11,640
Market duties,	11,467
Ruſſoolpoor,	103,767
Soondeep,	1,182,450
Sirhargorl,	788,430
Sirryſany,	173,227
Serowya,	53,882
Sudhewah,	37,167
Sewamil, commonly called Jilalpoor,	1,857,230
Shahbazpoor,	732,172
Kherregpoor,	118,135
Kuſſodya,	102,405
Kowſa,	68,350
Mukewrgunge,	3,157
Muſnedgoor,	55,312
Miranpoor,	22,172
Petty Talookdars,	123,365
Nukutleyſir,	49,422
Nyametpoor,	20,960
Hezarhatty,	21,597
Yuſefpoor,	258,125

This ſircar furniſhes 900 cavalry and 50,700 infantry.

SIRCAR MAHMOODABAD.

Containing 88 Mahls, 11,610,256 Dams.

Adenya,	76,113
Anootumpoor,	43,365
Owjealpoor,	37,307
Indercolly,	11,250
Aindeh,	192
Bazooraſt,	652,507
Bazoochup,	271,240
Perary,	604,122
Eyſy,	25,247
Fereenjumlah,	102,202
Feetburya,	96,317
Batnaun,	85,447
Banka,	41,317
Balewary,	29,395
Tebdewall,	26,155
Paty Kamara,	22,710
Bahben Kerla,	14,695
Prawnpoor,	12,577
Bernapoor,	6,717
Putkabary,	3,567
Pepubarya,	2,045
Bagotya,	217
Buleguſſy,	123,387
Turakeyna,	675,790
Teeyaghatty,	92
Taraowjeal,	391,365

Chadya,

	Dams.
Chadya,	9,325
Jeyaruky,	11,505
Jugnautpoor,	762
Jeedyburrya,	447
Jeedya,	44,700
Chytun Bazoo,	952,950
Huſſain Owjeal,	345,135
Havelly,	91,575
Khaliſſpoor,	56,805
Kheezerkhany,	1,092
Korempoor,	265
Dekary,	51,750
Doorlubpoor,	13,775
Dhooly,	13,665
Dewra,	107
Dehkut Jilalpoor,	12,300
Dooſhynya,	1,052
Dhumerhaut,	42,505
Sudkychalkota,	8,205
Serootya,	6,530
Sirſirrya,	72,947
Sunkerdeyh,	10,212
Selimpoor,	33,637
Gocma, commonly called Sultara Owjeal,	789,220
Seroopoor,	7,482
Salyberrya,	6,760
Satore,	290,727
Shahowjeal,	344,687
Sheerpoorberry,	9,402
Sheerpoorutaſhaly,	2,797
Azmetpoor,	14,422
Gheznypoor,	12,367
Ferketpoor,	301,790
Futtahpoor Noſyka,	102,525
Kotebpoor,	23,352
Cazypoor,	2,352
Kundalya,	20,417
Khelpharty,	19,940
Kundynewy,	8,487
Koolberya,	6,517
Gowda,	6,535
Kulyanpoor,	26,232
Kuly Mahl,	26,717
Lanyan,	313,286
Loongohal,	15,425
Mehman Shahy,	575,727
Mukhya,	514,505
Mahmoodſhahy,	226,552
Meerpoor,	2,307
Mehesirpoor,	42,652
Mudhooduma,	695
Maaroofdeeyeh,	2,302
Nuldy,	804,440
Neſſaret Shahy,	289,450
Neekerehal Kootya,	61,935
Neeker Banka,	33,182
Naſhypoor, called alſo Owjain,	91,080
Humtunpoor,	477,360
Hulda,	122,566
Hawallghatty,	66,217
Hettapawn,	3,665
Hooſypoor,	17,425
This ſircar furniſhes 200 *cavalry and*	10,100
infantry.	

SIR-

SIRCAR KHALIFETABAD,

Containing 35 Mahls, 5, 402,140 Dams.

	Dams.
Bahl, with its Kuſbahs,	475,102
Bhalga,	203,515
Polah,	130,215
Poonga,	104,205
Baghmara,	81,807
Phanda,	25,300
Bhadeys,	11,225
Bhalyanah,	9,527
Phoolnagur,	6,660
Talook Coſſinaut,	297,720
Talla,	174,376
Talook Seryſing,	26,427
Talook Mahays Mundel,	23,727
Talook Nermoder Bhattacharej,	13,860
Talook Seryput Kubraj,	8,675
Jeſſore, commonly called Ruſſoolpoor,	1,723,650
Cherowla,	99,553
Chebrah,	20,920
Havelly Khalifetabad,	31,442
Khaliſſpoor,	32,770
Danya,	522,885
Ranekdya,	129,910
Saheſſpoor,	260,340
Solimanabad,	168,504
Saheſs,	91,500
Sohbnaut,	51,662
Saleeſery,	11,484
Amudpoor,	97,110
Ghograll,	105,520
Kunkeeſh Talook Permanund,	166,327
Moondehgatch,	126,360
Mullikpoor,	61,327
Mudehrya,	45,007
Mangoreghaut,	18,842
Mehryſa,	11,170
This ſircar furniſhes 100 *cavalry and*	15,150
infantry.	

SIRCAR BOKLA,

Containing 4 Mahls, 7,130,645 Dams.

Iſmailpoor, commonly called Bokla,	4,347,960
Sirryrampoor	252,000
Shahzadehpoor,	977,245
Adelpoor,	1,553,440

This ſircar furniſhes 320 *cavalry and* 15,000 *infantry.*

SIR-

SIRCAR POORENEAH,

Containing 9 Mahls, 6,408,793 Dams.

	Dams.
Affownja,	734,225
Jyrampoor,	467,385
Havelly Poore-neah,	2,686,995
Dulmallpoor,	671,530
Sultanpoor,	502,206
Sirrypoor,	390,200
Syer Hafil Feelan (duties on elephants,)	85,000
Kuttyary,	590,100
Gudwan,	280,592

This sircar furnishes 100 cavalry and 5000 infantry.

SIRCAR TAJEPOOR,

Containing 29 Mahls, 6,483,857 Dams.

Pungut,	3,307,385
Budekher,	238,855
Phooly,	60,860
Bundole,	190,830
Bowbyra,	23,192
Bhownfyra,	118,295
Bergong,	9330
Baflygong,	104,492
Bungong,	111,990
Bahadrepoor,	96,012
Bahanagur,	91,303
Budulya,	71,564
Talldewar,	218,540
Chupertall,	243,255
Havelly Tajepoor, with the city,	854,286
Delawerpoor,	944,055
Deyhut,	124,196
Sayfehra,	372,760
Sajapoor,	244,507
Shahpoor,	126,235
Gowrapoor,	406,000
Kuffargong,	258,742
Gopaulnagur,	233,160
Gogehra,	147,392
Mhafoon,	194,475
Neelnagur,	267,612
Neeloon,	147,510
Yufefpoor,	146,240
Zekaut,	78,487

This sircar furnishes 100 cavalry and 5000 infantry.

SIR-

SIRCAR GHORAHGHAUT,

Containing 84 Mahls, 8,383,072½ Dams.

	Dams.
Adhweh,	91,292
Amdeher,	75,010
Undelgong,	154,337
Anwerban,	31,022
Allgong,	171,695
Embethura,	25,326
Ahmedabad,	18,517
Ambylagatchy,	9,200
Anwermullick,	8,020
Allhaut,	7,508
Alhadadpoor	2,192
Bazoo and Zafer Shahy, two mahls,	735,835
Bazoofolad Shahy,	711,412
Takdewar,	102,440
Phoolwary,	6,580
Barbuckpoor,	84,952
Bamunpoor,	49,070
The city of Naſſeretabad,	336,445
Berſylla,	233,680
Berry Jamokballa,	146,767
Berry Ghorahghaut,	165,827
Baizeedpoor,	144,227
Pataldeehey,	41,365
Balka,	30,335
Bhooly,	12,040
Bajeputtary,	7,900
Bunwarkatcher,	4,452
Bhaleghautty,	3,245
Bazar Chetaghaut,	387
Balaſsbary,	7,000
Banje Matka,	5,340
Toolſyghaut,	164,340
Talook Huſſein,	35,410
Talook Balnaut,	27,962
Talcok Seewan,	15,490
Talook Keſſay,	15,267
Tachel,	8,290
Talook Ahmed Khan,	238,475
Hamela,	6,580
Khyerabady,	5,610
Khasſbary,	2,734
Rokenpoor,	10,950
Sultanpoor,	108,377
Seekſheher,	93,071
Sanhypoor,	49,570
Serhutta,	344,497
Subdee,	206,224
Seetpoor,	128,775
Seryakundy,	24,622
Sagbaut,	16,412
Sheerpoor Goweybary,	15,675
Futtahpoor,	353,355
Kuttyary,	1,344,280
Gyapoor,	107,005
Kabulpoor,	98,465
Gunge Sawkhmala,	98,465
Cundkehdy,	81,565
Gocul,	56,865
Coothy and Tary, two mahls,	47,807

Khulſy,

	Dams.
Khulsy,	264,322
Gurrybary,	125,797
Cooly Bazar, commonly called Jorpoory,	115,680
Gobindpoorakhend,	40,675
Gautnall,	40,367
Kanikfookher,	28,065
Ghautnagur,	27,922
Kowahgatchy,	25,600
Katybary,	24,847
Gowrah (a custom-house)	18,000
Gowgran,	13,120
Kabul,	11,690
Gurhya,	10,980
Gocunpara,	9,850
Mukufhpoor,	124,005
Mohubetpoor,	46,512
Musjid Huffein Shahy,	28,945
Musjid Underkhany,	3,447
Mullyer,	24,800
Nundehra,	61,050
Nopara,	19,202
Nihyehjown Batore,	49,010
Vakerehhazer,	30,346
Wutchy,	16,830
Wahreeb,	4,230

This sircar furnishes 900 *cavalry*, 50 *elephants, and* 32,600 *infantry.*

SIRCAR PINJERAH.

Containing 21 Mahls, 5,803,275 Dams.

Apole,	1,058,725
Ambary,	36,525
Ungotcha,	101,822
Barengpoor,	635,390
Bijanagur,	719,107
Baizeedpoor,	255,445
Behernagur,	119,720
Barygheer,	84,277
Badookher,	55,205
Takafsy,	374,490
Haloon,	82,142
Havelly Pinjerah,	93,967
Digha,	149,637
Dewra,	107,727
Sidherbary,	276,045
Suckta,	251,410
Sultanpoor,	203,292
Sasfbeer,	165,180
Solimanabad,	42,532
Khetta,	777,255
Keedabary,	213,383

This sircar furnishes 50 *cavalry and* 7000 *infantry.*

SIRCAR BARBUCKABAD,

Containing 38 Mahls, 17,451,532 Dams.

	Dams.
Omrole,	560,382
The city of Barbuckabad,	315,340
Baſſdole,	190,885
Polahar,	136,712
Buſſtole,	652,367
Burburrya,	64,335
Bungong,	319,000
Baltapoor,	179,840
Jayrya Bazoo,	755,522
Chowrah,	159,832
Jaſſnud Chowgong 2 mahls,	477,640
Chandloy,	289,640
Haynaſoo,	85,787
Havelly Seekſheher,	1,629,175
Dhermen,	350,895
Daoudpoor,	80,910
Sunkardel, commonly called Nizampoor,	389,985
Shikarpoor,	327,342
Sheerpoor and Behrampoor, 2 mahls,	391,625
Tahyrpoor,	505,825
Cazyhutty,	620,477
Kerdeha,	1,390,572
Goozerhaut,	1,296,240
Khaſs,	881,080
Chuckdul, a well-known grain market,	694,655
Gobendpoor,	410,535
Kallygygoheiya,	341,057
Kheral,	210,132
Godanagur,	129,550
Kallygy,	196,932
Luſhkerpoor,	255,090
Maltchypoor,	925,680
Muſſdha,	689,712
Munſemaly,	594,792
Mahmoodpoor,	124,532
Vizierpoor,	169,190

This ſircar furniſhes 50 *cavalry and* 7000 *infantry.*

SIRCAR BAZOOHA,

Containing 32 Mahls, 39,516,871 Dams.

	Dams.
Allap Shahy,	760,667
Burbazoo Nuſſeetſhahy, & Mehrowneh, Kharana, Heranah, and Serally, 5 mahls,	4,178,140
BehſoryaBazoo,	2,820,740
Behwal Bazoo,	1,935,160
Pertaub Bazoo,	1,881,265
PokereahBazoo,	1,715,170
Huſſain Shahy,	1,827,540
Duſkehona,	1,645,610
Dukha Bazoo,	1,902,022
Selim Partaub Bazoo, Sultan Pertaub Bazoo Chaund Pertaub Bazoo	4,625,475
Soonaghutty Bazoo,	1,910,440
Sona Bazoo,	1,705,290
Silbers,	1,484,320
Syer Jelkur,	261,280
Shahowjeal Bazoo,	405,120
Zufferowjeal Bazoo,	650,047
Kuttermul Bazoo,	2,804,390
Kutta Bazoo,	123,720
Mehmaun-Shahy, commonly called Seerpoor Moorcheh,	2,207,715
Senghudemen, Meer Huſſain, Nuſſeret Shahy, Sing Neſſeret Owjeal,	1,867,715
Mobarek Owjeal,	468,780
Hurryall Bazoo,	344,140
Yuſef Shahy,	1,670,900

This ſircar furniſhes 1700 *cavalry*, 10 *elephants, and* 45,300 *infantry.*

SIRCAR

SIRCAR SUNARGONG,

Containing 52 Mahls, 10,331,333 Dams.

	Dams.
Ovter Shapoor,	388,442
Allchap,	53,090
Ovter Ofmanpoor,	24,880
Bikrampoor,	3,335,052
Bhelwajewar,	1,331,480
Buldakhal,	694,090
Bowalya,	237,320
Perchandy,	120,100
Bat-hkurra,	4,080
Palaſſghauty, &c.	43,205
Berdya,	36,312
Phoolry,	19,000
Panhutty,	7,367
Towra,	104,902
Tajpoor,	60,000
Terkee,	18,270
Jowgydya,	512,080
Jewar Bunder,	72,632
Chokendy,	17,827
Chundyaher,	30,322
Chaundpoor,	120,000
Havelly Sunargong, with the city,	459,532
Khyzirpoor,	40,308
Dowhar,	458,524
Dandera,	421,380
Decan Shapoor,	239,910
Delawerpoor, Haſſil Zekat,	127,207
Decan Aſmanpoor,	8,740
Roypoor,	4,535
Sukhergong,	348,365
Sukery,	184,780
Selimpoor,	91,090
Salyſerry, with the Syer Jelker,	40,725
Sukwa,	308,000
Sukadeyh,	28,000
Seberchaul,	13,000
Shumſpoor,	22,000
Kurrapoor,	293,402
Gurdy,	89,590
Katikpoor,	80,000
Khandy,	40,140
Kowlhurry,	34,160
Ghattydunaiy,	20,000
Mherkole,	1,039,470
Mazempoor,	236,830
Mehar,	90,800
Menowherpoor,	53,301
Mehyjaul,	25,000
Narainpoor, and the Syer Zekat,	943,760
Nulwakote,	16,080
Himta Bazoo,	281,280
Hautghautty,	10,285

This ſircar furniſhes 1500 cavalry, 200 elephants, and 46,000 infantry.

SIRCAR

SIRCAR SILHET,

Containing 8 Mahls, 6,681,620 Dams.

	Dams.		Dams.
Pertaubghur,	372,000	Lawed,	246,202
Byan Khung,	1,672,080	Hernagur,	1,002,852
Bahoowafahir,	2,094,080	*This sircar furnishes 1100 cavalry, 190 elephants, and 42,920 infantry.*	
Chyntar,	272,200		
Havelly Silhet,	1,029,717		
Sirkundel,	392,472		

SIRCAR CHATGONG,

Containing 7 Mahls, 11,424,310 Dams.

Chatgong,	6,649,402	duties from the falt works,	737,520
Malgong,	506,000	Sahwa,	479,840
Dewgong,	775,540	Nowapara,	703,600
Solimanpoor, commonly called Sheikhpoor,	1,572,400	*This sircar furnishes 100 cavalry and 1500 infantry.*	
Syeraz Nimuckfar,			

SIRCAR SHEREEFABAD,

Containing 26 Mahls, 22,488,750 Dams.

Burdwan,	1,876,142	Bagha,	509,840
Behrore,	1,736,795	Bhatfeela,	307,340
Bareek Seel,	1,540,695	Bazar Ibraheempoor,	15,740
Bhergodah and Akbar Shahy, commonly called Sandel, 2 mahls,	1,276,195	Jungy,	937,705
		Kotemakund,	2,311
		Dahnyan,	1,508,850
		Soliman Shahy,	721,635
		Soneya,	

	Dams.
Soneya,	92,370
Havelly Sheerpoor Attaey,	816,068
Azmet Shahy,	1,660,045
Futtah Sing,	2,096,463
Huſſain Owjeal,	393,345
Kurgong,	348,260
Keertpoor,	225,775
Khund,	196,380
Khunga,	184,360
Kodela,	63,125
Mhalend,	1,731,890
Menowher Shahy,	1,709,920
Mozuffer Shahy,	1,552,175
Neſſung,	782,517
Nubran,	203,560

This sircar furnishes 200 cavalry and 5000 infantry.

SIRCAR SOLIMANABAD,

Containing 31 Mahls, 17,629,964 Dams.

Inderayin,	592,120
Iſmailpoor,	184,540
Unnelya,	124,577
Owla,	89,277
Buſſundhurry,	2,266,280
Bhowſt,	1,968,990
Punduwah,	1,823,292
Bajemore,	601,495
Baly Chunga,	417,185
Chootypoor,	554,950
Joomha,	405,901
Jaypoor,	44,250
Huſſeinpoor,	352,090
Dharſah,	95,250
Rayſak,	68,257
Havelly Solimanabad,	2,051,090
Saatſunga,	757,111
Sahuſſpoor,	314,842
Sunghowly,	72,747
Sultanpoor,	44,572
Omarpoor,	223,320
Alumpoor,	28,280
Kabuzpoor,	747,200
Gobinda,	357,942
Petty Talookdars,	232,067
Mahommedpoor,	48,515
Moolkher,	792,107
Muckeen,	910,990
Nayera,	872,945
Neſſung,	500,765
Neepa,	77,017

This sircar furnishes 100 cavalry and 5000 infantry.

SIRCAR SATGONG,

Containing 53 Mahls, 16,724,720 Dams.

	Dams.
Benwa, Cutwally, and Feraſetghur, 3 mahls,	1,541,770
Owkera,	726,360
Anwerpoor,	246,950
Erſaad Towaly and Satgong, 2 mahls,	234,890
Akbarpoor,	115,502
Bowdhen,	956,457
Bewan and Selimpoor, 2 mahls,	952,505
Poorah,	652,470
Bermaheerah and Manickhutty,	383,803
Beelgong,	230,602
Balinda,	125,250
Bagwan and Bungabary, 2 mahls,	100,000
Baleya,	94,725
Pehlga,	38,245
Bermudhutty,	25,027
Toorterya,	36,604
Havelly Shehr,	502,330
Huſſainpoor,	324,322
Hajeepoor and Barbuckpoor, 2 mahls,	142,590
Dhalyapoor,	78,815
Rannyhaut,	1,358,815
Sadghatty,	1,358,510
Sakota,	204,072
Sirunrajepoor,	125,792
Duties collected from the Bunder and other markets,	1,200,000
Saghaut and Katſal, 2 mahls,	45,757
Futtahpoor,	80,702
Calcutta, Mekooma, and Barbuckpoor, 3 mahls,	936,215
Kharer,	365,275
Khundalya,	242,160
Gillarawa,	197,522
Mukowra,	801,302
Meetary,	307,845
Midnymull,	186,242
Mozufferpoor,	168,332
Mooudagatcha,	98,565
Mahyhatty,	49,935
Nuddya and Satenpoor, 2 mahls,	1,508,820
Sellky,	90,042
Hattykundeh,	55,702
Hyagurh,	781,360

This sircar furniſhes 50 cavalry and 6000 infantry.

SIRCAR MADARUN,

Containing 16 Mahls, 9,403,400 Dams.

	Dams.
Unhutty,	122,655
Balgurry,	937,077
Beerbhoom,	541,245
Bhewalbhoom,	495,220
Chitwa,	806,542
Chunpanuggry,	412,250
Havelly Madarun,	1,727,077
Saynbhoom,	615,805
Summerſanhuſs,	274,461
Sheergurh, commonly called Sukerbhoom,	915,237
Shahpoor,	634,460
Keytt,	46,447
Mundelghaut,	906,775
Nagore,	4,025,608
Meena Baag,	279,322
Huſſowly,	263,207

This ſircar furniſhes 150 cavalry and 7000 infantry.

SIRCAR JELASIR,

Belonging to ORISAH,

Containing 28 Mahls, 50,052,737 Dams.

Banſud, commonly called Huſthoor, (here are five ſtrong forts,)	4,211,430
Belly,	1,011,430
Paly Shahy,	963,430
Balkhohy,	756,220
Perbudah, has 3 forts,	640,000
Bhoguroy, has a very ſtrong fort,	497,140
Bugdy, has alſo a good fort,	394,280
Bazar,	125,720
Bahbehnbhoom,	114,208
The town of Jelaſir, here is a brick fort,	12,007,110
Tumlook has a ſtone fort,	2,571,430
Terkole, here is a fort in the wilds,	720,570
Tarah, commonly called Dawerſoorbhoom,	1,342,860
Khumna, (here are five forts,)	5,062,360

Rayn,

	Dams.
Rayn on the borders of Oriſah, here are three forts,	2,182,860
Roypoor is a large town, & has a very ſtrong fort,	986,970
Sumbuk, has a very ſtrong fort in the wilds,	1,257,140
Sayary,	108,570
Coſſyjurah,	893,160
Kurrugſore, has a very ſtrong fort in the hills,	528,570
Keydarkend, has three forts,	468,570
Keerry,	285,720
Kuknapoor,	85,720
Kerowly,	68,570
Maljeekta,	9,318,310
Midnapoor is a large city, where where there are two forts, one old and the other new,	212,930
Mahakaunghaut, commonly called Kotebpoor, has a very ſtrong ſtone fort,	240,000
Narainpoor, commonly called Khundhar, here is a very ſtrong fort upon a hill,	2,182,860

This ſircar furniſhes 3470 *cavalry*, 2 *elephants, and* 43,810 *infantry.*

SIRCAR BUDERUCK,

Belonging to ORISAH,

Containing 7 Mahls, 18,687,770 Dams.

Berwa, has two ſtrong forts,	3,240,000
Jowkutchery,	57,140
Havelly Buderuck (here is a fort called Dhamnagur,)	9,542,760
Sehenſoo, here are two ſtrong forts,	3,504,280
Gyman, (here is a ſtone fort of great ſtrength)	1,515,840
Gurſoo,	731,430

	Dams.
Petty Talookdars (three forts,)	85,720

This circar furnishes 750 cavalry and 3700 infantry.

SIRCAR CUTTEK,

Belonging to ORISAH.

Containing 21 Mahls, 91,432,730 Dams.

All,	6,429,130
Uſkek,	3,186,680
Atgurh (here is a fort of great ſtrength,)	1,174,680
Poorubdigh, (here are four forts;)	22,881,580
Petchimdigh,	6,662,490
Bahar,	5,129,620
Buſſaiy Dewarpoor,	2,746,650
Berrung (here nine forts amongſt the hills & wilds)	2,133,940
Bhijnegur, has a ſtrong fort,	860,390
Bunhoo,	766,206
Perſotim,	691,530
Jowiſkite, here are 4 ſtrong forts,	2,398,970
Hubbeſh, commonly called Hajypoor, has a fort,	2,073,780
Decandigh (here are 4 forts)	22,065,770
Seeran,	2,978,030
Sheergurh,	1,403,580
Kotedeys has 3 forts,	4,708,980
The city of Cuttek Benaris, (has a ſtone fort of great ſtrength)	2,605,600
Kehterra has a ſtrong fort,	1,120,230
Manikdeytun is a large bunder, where ſalt duties are collected,	600,000

This sircar furnishes 1920 cavalry & 108,160 infantry.

SIRCAR KULLENGDUNDPAUT,

Belonging to ORISAH,

Containing 27 Mahls, 5,560,000 Dams.

This sircar furnishes 500 *cavalry and* 3000 *infantry.*

SIRCAR RAJE MAHINDRAH,

Belonging to ORISAH,

Containing 16 Mahls, 5,000,000 Dams.

This sircar furnishes 1000 *cavalry and* 500 *infantry.*

TUKSEEM JUMMA

OF THE

SOOBAH OF BAHAR.

SIRCAR BAHAR,

Containing 46 Mahls.

Measurement, 952,598 Beegahs,

Revenue, 83,196,390 Dams,

Seyurghal, 2,270,147 Dams.

	Dams.
Arwel,	4,260,780
Owkehry gohkery,	3,747,504
Eykel,	3,035,260
Amreetu,	1,821,333
Imbelee,	847,908
Unhja,	6,700,000
Unterry,	147,980
Bahar and its dependencies, (has a fort of brick and ſtone,	5,534,151
Behlawer,	3,651,640
Beefook,	2,706,539
Peletch,	2,270,438
Belya,	2,056,502
Patnah has two forts, one of brick and the other of mud,	1,922,430
Phoolwary,	1,585,420
Pahra,	941,160
Bheempoor,	824,584
Punderuck,	727,640
Telladeh,	2,920,363
Jedder,	979,363
Chergong,	904,440
Jaeychempa,	620,000
Dawer,	262,500
Dhiker,	215,680
Rowh,	250,100
Rampoor,	363,820
Rajgurh,	288,228
Sunnote,	2,824,180
Semaey,	2,537,080
Sehreh,	2,079,000
Sandeh,	1,889,957
Seyur,	1,250,591
Ghiaſſpoor,	5,657,290
Gundhore,	1,452,500
Katybehra,	737,447
Kaber,	560,375
Kouh,	374,880

Kurrenpoor,

	Dams.
Ghautlyſehar,	360,820
Kurrenpoor,	363,820
Giya,	74,270
Mynerwa,	7,049,179
Moodeh,	4,631,080
Maldah,	2,151,575
Menerwa,	585,500
Mekeir,	1,776,540
Nerhut,	2,380,309

This sircar furnishes 2115 *cavalry and* 67,350 *infantry.*

SIRCAR MUNGEER,

Containing 31 Mahls, 109,625,981½ Dams.

Abhypoor,	200,000
Ooſela,	189,760
Ungu,	147,800
Utbelu,	50,000
Bhagelpoor,	4,696,110
Bellya,	3,287,320
Bhurkyeh,	3,000,000
Puhtrareh,	140,920
Buſſee,	132,000
Tunoor,	88,408
Chihy,	928,000
Chundowey,	360,000
Dehrempoor,	4,000,000
Dandſukhwar,	136,000
Rowhenny,	95,360
Serowhy,	1,783,000
Sukdehra,	690,240
Sakhowly,	360,000
Soorejgurh,	299,445
Sunghraſany,	160,000
Sutyaree,	58,730
Khelgong,	2,800,000
Kehrhy,	689,044
Kowzreh,	260,200
Kehtky,	160,000
Lekhenpoor,	633,280
Musjidpoor,	1,259,750
Mungeer and its dependencies,	808,907½
Muſſdy,	29,725
Hendowy,	108,000
Hurarungy,	9,179

This sircar furnishes 2150 *cavalry and* 50,000 *infantry.*

SIRCAR CHUMPARUN,

Containing 3 Mahls,

Meaſurement, 85,711 Beegahs, 5 Biſwahs.

Revenue, 5,513,420 Dams.

	Dams.	
Sumroon,	590,095	*This sircar furniſhes*
Mahſy,	3,518,435	700 *cavalry and* 3000 *infantry.*
Mujhowreh,	1,404,890	

SIRCAR HAJYPOOR,

Containing 11 Mahls,

Meaſurement, 436,952 Beegahs, 15 Biſwahs,

Revenue, 27,331,030 Dams.

Akbarpoor,	195,040	dependencies,	3,833,460
Boſawy,	624,791	Rutty,	1,824,980
Beſarra,	6,380,000	Serreyſa,	6,704,300
Ballagatcheh,	913,660	Amadpoor,	795,870
Taykehra,	3,518,354	Gurhſunneh,	876,200
Hajypoor and its		Nypoor,	1,663,980

SIRCAR SARUN,

Containing 17 Mahls,

Meaſurement, 229,052 Beegahs, 15 Biſwahs,

Revenue, 16,172,004½ Dams.

Inder,	534,990	Bara,	983,797½
Berraey,	533,820	Berhen,	654,508
Pall,	4,893,378	Petchlekheh,	437,997
		Cheranend,	

	Dams.
Cheranend,	633,270
Chowpara,	400,000
Jewenyeh,	309,285
Digſy,	277,630
Sepah,	290,596
Kewreh,	2,012,950
Kellyanpoor,	774,496
Kufmeer,	1,314,539
Mangeah,	611,813
Mundhel,	998,140
Mucker,	811,095

This ſircar furniſhes 1000 *cavalry and* 50,000 *infantry.*

SIRCAR TERHOOT,

Containing 74 Mahls,

Meaſurement, 266,464 Beegahs, 6 Biſwahs,

Revenue, 19,179,777½ Dams.

Aheſſpoor,	310,550
Ooterkhend,	128,412
Ahelwar,	62,212
Owbehy,	60,000
Owkehra,	53,980
Uthayis,	34,356
Beſſery, &c. 4 mahls,	1,125,000
Behrwareh,	942,000
Banpoor,	894,792
Bereil,	789,858
Peddery,	554,258
Buſſowtera,	546,627
Butchty,	361,920
Bhennore,	289,773½
Butchnore,	275,185
Putchembhegu,	275,826
Bukda,	267,862½
Poorebbhegu,	222,280
Pundrajah,	195,837½
Badybhuſady,	175,585
Bhalla,	145,437
Bhedwar,	130,471½
Purharpoor,	121,067½
Bahaderpoor,	119,305
Peypera,	112,591
Berhey,	90,369½
Purharraghow,	81,605
Behowra,	69,608
Pulwareh,	65,328
Bowra,	55,757
Bunwa,	40,539
Purharpoor,	37,736
Buggy,	31,550
Bujhawar,	12,675
Purafary,	12,695
Turrany,	443,242
Telookjawend,	149,896
Tajpoor,	85,434
Tandeh,	63,768
Terſown,	61,180
Terhoot and its dependencies,	1,307,706
Jakher,	268,020

Jerrayil,

	Dams.
Jerrayil,	515,732
Jugmenny,	321,326
Jukhel,	196,020
Jubdy,	54,025
Dehrore,	202,818
Derbhunga,	159,052
Ramjownd,	470,005½
Serreefta,	941,010
Selimpoor,	29,094
Selimabad,	4,184
Sejoolymudera,	150,843½
Allawelpoor,	442,466
Fuckeerabad,	72,355
Khenowly,	408,804
Kherchawend,	349,480
Godokhund,	243,377
Korady,	90,000
Khunda,	21,443
Gurdawery,	142,495
Mehla,	946,048
Mowrowh,	515,485
Mundeh,	66,393
Murga,	39,022
Mulhemy,	9,728
Noorem,	288,140
Nowten,	209,153
Hathy,	159,790½
Herny,	50,342
Halee,	230,700

This sircar furnishes 700 *cavalry and* 80,000 *infantry.*

SIRCAR RHOTAS,

Containing 18 Mahls,

Meaſurement, 473,340 Beegahs, 12 Biſwahs.

Revenue, 40,819,493 Dams.

Abreh,	4,028,100
Bhowjpoor,	4,903,310
Beyrn,	3,407,840
Punwar,	1,677,000
Budgong,	842,400
Chowndeh,	4,440,360
Jeydra,	1,634,110
Denwareh,	2,076,520
Dunyar,	350,000
Rhotas, and its dependencies,	2,258,620
Ruttenpoor, has a ſtrong fort,	783,425½
Sirſy,	2,769,466
Sahſarong,	2,370,790
Futtahpoor Bihya,	3,736,040
Kotera,	1,829,300
Kote has a ſtone fort,	847,920
Mungrore,	925,000
Nunnore,	2,000,000

This sircar furnishes 4550 *cavalry and* 162,000 *infantry.*

TUK-

TUKSEEM JUMMA

OF THE

SOOBAH OF ILLAHABASS,

COMMONLY CALLED

ALLAHABAD.

SIRCAR ALLAHABAD,

Containing 11 Mahls,

Meaſurement, 573,611 Beegahs, 4 Biſwahs.
Revenue, 28,833,374 Dams,
Sevurghal, 740,071½ Dams.

	Dams.		Dams.
Allahabad, &c. 2 mahls, has a ſtone fort,	6,207,359	Secunderpoor,	1,867,704
Behdowhy, has a brick fort on the banks of the Ganges,	3,660,913	Kentet, has a ſtone fort,	856,555
Jilalabad, &c. 4 mahls,	737,220	Kewary,	721,115
Serong,	3,247,127	Kheeragurh,	400,000
Singrore has a brick fort,	1,885,666	Meh has a ſtrong fort upon a mountain,	1,139,981
		Hadyabaſs,	2,018,014

This ſircar furniſhes 580 cavalry and 7100 infantry.

SIRCAR GHAZIPOOR,

Containing 19 Mahls,

Meaſurement, 288,770 Beegahs, 7 Biſwahs.

Revenue, 13,431,300 Dams.

Seyurghal, 131,825 Dams.

	Dams.		Dams.
Belya,	1,250,000	Keryat Belly,	75,467
Pechowler,	698,204	Goopajeet has a brick fort,	942,191
Belyabaſs,	655,769	Gundeha,	500,000
Behryabad,	355,340	Kerendeh,	293,515
Behlayej	112,461	Lukkneyr,	126,636
Chowſa,	791,853	Mudden Benaris,	2,760,130
Deehba,	128,811	Mahommedabad and Purharbary, two mahls,	2,260,707
Syedpoor Nemedy,	1,250,280		
Zeheerabad,	657,920		
Havelly Ghazipoor, and the city, (has a brick fort on the banks of the Ganges,)	572,350		

This ſircar furniſhes 310 *cavalry and* 16,650 *infantry.*

SIRCAR BENARIS,

Containing 8 Mahls,

Meaſurement, 136,663 Beegahs, 12 Biſwahs.

Revenue, 8,869,318 Dams.

Seyurghal, 338,184 Dams.

Afrad,	853,226	Byalſee,	547,634
The city and Havelly of Benaris,	1,734,7[illegible]	Penderhah,	844,221
		Kuſſora,	2,290,160
		Cuthyr has a brick	

	Dams.
brick fort,	1,874,230
Herhowa,	713,426

This sircar furnishes 830 *cavalry and* 8400 *infantry.*

SIRCAR JOWNPOOR,

Containing 41 Mahls,

Meaſurement, 870,265 Beegahs, 4 Biſwahs.

Revenue, 56,394,127 Dams.

Seyurghal, 4,717,654 Dams,

Aldeemow,	3,099,990
Anglee,	2,713,551
Beehtery,	844,357
Behdang,	229,514
Telkunnee,	654,363
Jownpoor with the Havelly, has a ſtone fort,	4,247,043
Chandypoor,	1,467,221
Chandeh,	989,286
Cheryakowt,	870,848
Jugeyſir,	286,586
Khereed has a brick fort,	1,445,743
Kaſſpoor Tandeh,	986,953
Khanpoor,	306,020
Dewgong,	2,583,205
Rary,	1,326,229
Sinjholy,	2,938,209
Sicunderpoor has a brick fort,	1,706,417
Suckdee,	1,274,721
Serherpoor,	1,164,095
Shadyabad,	1,700,742
Zufferabad,	156,926
Keryat Muttew,	551,410
Keryat Doſtpoor,	481,524
Keryat Mundeh,	394,870
Keryat Sownhah,	206,753
Kowleh,	1,363,332
Kehweh,	1,241,291
Ghewſy,	1,037,934
Gudawareh,	513,942
Gowdyah,	341,890
Gopaulpoor,	180,403
Keraket,	2,302,748
Mendyahoo has a brick fort,	5,289,465
Mehommedabad,	3,229,063
Mowngra,	529,730
Mehjowra,	420,164
Mow,	209,067
Nezamabad,	6,020,592
Naikwan,	758,796
Nehtupoor,	273,472

This sircar furnishes 915 *cavalry and* 36,000 *infantry.*

SIRCAR MANICKPOOR,

Containing 14 Mahls,

Meaſurement, 666,222 Beegahs, 5 Biſwahs.

Revenue, 33,916,527 Dams.

Seyurghal, 2,446,173 Dams.

	Dams.		Dams.
Arwel has a brick fort,	2,957,077	Saloon has a brick fort,	2,717,391
Behlool,	1,832,283	Kéryat Kerareh,	2,461,077
Telhendy,	383,251	Keryat Paygah,	1,117,926
Jilalpoor Bilkher has a brick fort,	3,913,017	Kehtoot has a brick fort,	514,909
Jayiſs has a brick fort,	1,424,737	Manickpoor, with the Havelly, has a brick fort on the banks of the Ganges,	6,737,729
Dulmow has a brick fort on the banks of the Ganges,	3,626,067	Neſſeerabad,	2,582,079
Roybereyly has a brick fort,	3,650,984	*This ſircar furniſhes 2040 cavalry and 42,900 infantry.*	

SIRCAR CHUNADEH, commonly called CHUNAR,

Containing 13 Mahls,

Meaſurement, 106,270 Beegahs, 8 Biſwahs,

Revenue, 5,810,654 Dams.

Seyurghal, 109,065 Dams.

Aheerwareh,	109,073	Chunar with the Havelly (here is a ſtone fort,)	833,098
Bhooly,	1,112,656	Dhowlſ,	235,644
Bedhool,	361,864		
Tandeh,	488,010		

Raghu-

	Dams.
Raghupoor,	451,962
Villages near the river,	845,371
Mujwareh,	549,817
Mehayej,	390,609
Mehwary,	227,067
Mehowy,	206,283

This sircar furnishes 500 *cavalry and* 18,000 *infantry.*

SIRCAR BUHTGORAH,

Containing 39 Mahls,

Revenue, 7,262,880 Dams.

This sircar furnishes 4304 *cavalry,* 200 *elephants, and* 57,000 *infantry.*

SIRCAR KALINJER,

Containing 11 Mahls,

Meaſurement, 508,273 Beegahs, 12 Biſwahs.

Revenue, 23,839,474 Dams.

Seyurghal, 614,580 Dams.

Akwaſy has a brick fort,	2,502,893
Ajeygurh has a ſtone fort,	200,000
Senehda has a ſtone fort,	6,262,333½
Sehmoohy has a brick fort,	2,247,346
Shadypoor,	2,798,329½
Ruſſen,	512,026
Kalinjer with the ſuburbs,	970,259
Kehreleh has a brick fort,	1,275,325
Mehoba has a ſtone fort,	5,242,014
Mohdha has a ſtone fort,	2,998,062

This sircar furnishes 1210 *cavalry,* 12 *elephants, and* 18,100 *infantry.*

SIRCAR

SIRCAR KORAH,

Containing 9 Mahls,

Meaſurement, 341,170 Beegahs, 10 Biſwahs.

Revenue, 17,397,567 Dams.

Seyurghal, 469,350 Dams.

	Dams.		Dams.
Jaymow has a fort on the banks of the Ganges,	3,106,346	Mehjawen,	1,323,339
Korah, with the Havelly, 2 mahls, here is a brick fort,	6,771,891	Cotyeh,	584,274
Kahtempoor,	3,667,564	Kenyr,	513,497
		Kerenpoorkenar,	830,070
		Mohſenpoor,	600,586

This ſircar furniſhes 500 *cavalry*, 10 *elephants, and* 15,000 *infantry.*

SIRCAR KURRAH,

Containing 12 Mahls,

Meaſurement, 447,556 Beegahs, 19 Biſwahs.

Revenue, 22,682,048 Dams.

Seyurghal, 1,498,862 Dams.

Jyjhee,	1,624,034½	Kutera commonly called Kurſoon has a brick fort,	693,487½
Ahterben,	894,036½	Futtahpoor Kunſweh,	2,892,705
Jyaſa,	845,766	Hutgong,	2,723,508½
Havelly Kurrah,	5,121,970	Heſheweh,	2,123,661½
Rary,	2,707,034	*This ſircar furniſhes* 390 *cavalry and* 8700 *infantry.*	
The city of Kurrah has a fort,	236,868		
Kerary has a brick fort,	141,753		
Kulela,	909,234		

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF OWDH.

SIRCAR OWDH,

Containing 21 Mahls,

Meaſurement, 2,796,206 Beegahs, 19 Biſwahs.

Revenue, 40,956,343 Dams.

Seyurghal, 1,680,249 Dams.

	Dams.
Owdh with the Havelly,	2,008,366
Ambodeh has a brick fort,	1,298,724
Ibraheemabad,	445,417
Anhoneh, has a brick fort,	1,268,470
Petchemrateh,	4,207,104
Belhery has a brick fort,	815,831
Beſowly,	505,473
Tanneh Bedhong,	427,509
Bektha,	385,008
Deryabad has a brick fort,	5,369,528
Rudowly has a brick fort,	3,248,38[illegible]
Seelek, ditto	4,723,[illegible]
Sultanpoor, do.	5,832,[illegible]
Satenpoor, ditto	1,66[illegible]
Subeeheh,	1,6[illegible]
Sirwapaly,	1[illegible]
Seterkeh,	[illegible]
Gowarejh,	[illegible]
Keſhny has a brick fo[illegible]	[illegible]
Mungelly	[illegible]
Nypoor	[illegible]
Thi[illegible]	*fur[illegible]*
1340	[illegible]
pha[illegible], and	31,9[illegible]
tr[illegible]	[illegible]

SIRCAR GOWRECKPOOR,

Containing 24 Mahls,

Meaſurement, 244,283 Beegahs, 13 Biſwahs.

Revenue, 11,926,790 Dams.

Seyurghal, 51,235 Dams.

	Dams.
Atrowlah has a brick fort,	1,397,367
Anhowla,	201,120
Benyekpoor has a brick fort,	600,000
Banbherparah,	414,194
Bhunwaparah,	155,900
Tilpoor has a brick fort,	400,000
Cheeluparah has a brick fort,	289,302
Deryaparah, do.	1,517,708
Dewaparah and Kotela, two mahls,	717,640
Rehly,	1,618,074
Ruſſoolpoor and Ghooſy, two mahls,	622,030
Ramgurh & Koory, 2 m	485,943
Goreckpoor with the Havelly has a brick fort on the banks of the river Rabety,	568,385
Kethela has a brick fort,	40,000
Kehlapara, do.	425,845
Mehowly, do.	618,206
Mundewh,	452,321
Mendeleh,	51,100
Mengher and Ruttenpoor, two mahls. Here is a brick fort,	1,352,585

This ſircar furniſhes 1010 cavalry and 22,000 infantry.

SIRCAR BERAYITCH,

Containing 11 Mahls,

Measurement, 1,823,435 Beegahs, 8 Biswahs,

Revenue, 24,120,525 Dams.

Seyurghal, 466,482 Dams.

	Dams.		Dams.
Berayitch with the Havelly, two mals, here is a fort on the banks of the river Sowd,	9,139,141	Sultanpoor,	166,001
Behreh,	37,135	Fukherpoor has a brick fort,	3,157,376
Hessampoor has a brick fort,	4,707,03[illegible]	Firozabad has a brick fort,	1,933,079
Dangdoon,	404,562	The fort of Nowagurh,	2,140,858
Rejhet,	166,780	Gehrownsa has a brick fort,	1,315,051
Senjholy,	877,007	*This sircar furnishes 170 cavalry and 14,300 infantry.*	

SIRCAR KHYERABAD.

Containing 22 Mahls,

Measurement, 1,987,700 Beegahs, 60 Biswahs.

Revenue, 43,644,381 Dams.

Seyurghal, 1,713,342 Dams.

Birduranjeh,	4,325,237	Biffara,	276,066
Biswah has a brick fort,	3,545,643	Peela,	48,022
Paly,	1,849,270	Chetyapoor,	1,765,641
Bawen,	1,161,235	Khyerabad with the Havelly, 2 mahls, here is a brick fort,	2,161,234
Befreh,	60,063		
Behrwareh has a brick fort,	435,430		

	Dams.
Sandy has a brick fort,	3,055,339
Sirrah,	2,091,983
Seedderpoor,	831,185
Goopamow has a brick fort,	5,620,466
Ghuny has a brick fort,	3,250,522
Ghunygurh has ſix forts, which are not perceptible till you are cloſe upon them,	1,829,328
Ghurghella,	483,727
Gungkhutmow,	235,656
Laherpoor,	3,023,479
Mutcherhutteh,	2,112,176
Neemkhar has a brick fort,	3,506,055
Hurgrown,	1,000,000

This ſircar furniſhes 1160 cavalry and 21,800 infantry.

SIRCAR LUKHNOW,

Containing 5 Mahls,

Meaſurement, 3,307,226 Beegahs, 10 Biſwahs.

Revenue 80,716,120 Dams.

Seyurghal, 4,572,566 Dams.

	Dams.
Embehty has a brick fort	376,480
Anam has a brick fort	2,012,372
Aſhowly, do.	1,697,238
Aſeyun,	830,625
Aſewha,	509,901
Oontchehgong,	417,958
Belgrowng has a brick fort,	5,124,113
Bengermow, do.	3,802,122
Bijlowr,	2,506,047
Bary,	1,284,799
Behrymow,	591,405
Punkewan,	420,732
Bit-howly,	340,191
Punhun,	267,809
Peerſunden,	238,537
Patten,	214,255
Buraſhkore,	163,534
Jehlooter,	1,123,176
Deyree has a brick fort,	1,933,837
Dewrekeh,	689,536
Dowreh,	73,737
Kunbunpoor has a brick fort,	2,425,885
Ramkote has a brick fort,	268,099
Sendylh, do.	10,623,901

Saeypoor

	Dams.
Saeypoor,	2,625,388
Seroofy,	1,239,767
Satenpoor,	1,028,800
Sehaly,	694,707
Seedhore,	1,692,281
Seedhopoor,	505,018
Sendy,	392,313
Seroon,	210,316
Kettahpoor has a brick fort,	3,161,449
Kettahpoor Chowraſſy,	909,176
Gurhembehty has a brick fort,	1,800,000
Koorſy, do.	1,693,844
Gakowry, do.	1,134,432
Kehnjer,	818,472
Gahtempoor,	552,561
Kutchundow,	430,596
Kerendeh,	334,769
Khombhy,	267,809
Lukhnow with the Havelly,	1,746,771
Luſhker,	168,529
Meleehabad has a brick fort,	4,479,250
Melaweh,	3,598,713
Mohan has a brick fort,	1,996,673
Mowrong,	1,698,444
Madeegong,	1,136,313
Mehooneh,	977,860
Munwee has a brick fort,	771,372
Mekrayed,	576,200
Kedheh has a brick fort,	2,450,522
Kerdowry,	359,748
Henhar,	329,735

TUKSEEM JUMMA

OF THE

SOOBAH OF AGRA.

SIRCAR AGRA:

Containing 33 Mahls,

Meaſurement, 9,107,622 Beegahs, 4 Biſwahs.

Revenue, 191,719,265 Dams.

Seyurghal, 14,566,818 Dams.

	Dams.
Agra, with the Havelly,	44,956,458
Etaweh, has a brick fort,	10,739,365
Owl,	5,509,542
Owdhy,	2,884,365
Owed,	1,003,848
Bejwareh,	10,966,568
Byaneh,	7,110,104
Bary,	5,866,158
Behſawer,	5,505,460
Benawer,	155,360
Bheem Toodeh,	3,733,075
Bheeker,	289,102
Jeleyſer, has a brick fort,	6,835,400
Chunour,	11,442,250
Chowſeeheh,	4,182,248
Khanweh,	2,922,495
Dhoolpoor has a brick fort,	9,729,715
Rapery, do.	13,508,035
Rutcholer,	1,694,203
Soonagur Soonegurry,	985,700
Futtahpoor has a ſtone fort,	8,494,005
Koonmer,	745,955
Mehawen has a brick fort,	6,784,787
Mehtra, do.	1,155,807
Mehooly,	1,502,246
Mungooteleh,	1,148,035
Mundawer,	132,500
Vezeerpoor,	2,009,255
Hindoon,	9,249,331
Hutkant has a brick fort,	5,693,307
Heelek,	2,789,494

This ſircar furniſhes 11,560 *cavalry and* 100,800 *infantry.*

SIRCAR

SIRCAR CALPEE,

Containing 16 Mahls,

Meaſurement, 300,029 Beegahs, 9 Biſwahs.

Revenue, 49,456,730 Dams.

Seyurghal, 1,078,292½ Dams.

	Dams.
Owley,	1,297,379
Balaſſpoor,	3,714,547
Bedheteh,	1,260,199
Deerapoor,	1,760,750
Dewgully,	1,466,955
Rateh has a brick fort,	9,270,894
Roypoor,	1,200,000
Seekenpoor,	1,507,887
Shahpoor,	8,843,420
Calpee with the Havelly, 2 mahls,	4,871,053
Kenar,	4,971,053
Khundowt,	3,027,917
Kendehleh,	671,733
Mahommedabad,	1,617,257
Hemynpoor,	4,803,828

This ſircar furniſhes 1540 *cavalry*, 30 *elephants and* 34,000 *infantry.*

SIRCAR KINOJE,

Containing 30 Mahls.

Meaſurement, 2,776,673 Beegahs, 16 Biſwahs.

Revenue, 52,584,607½ Dams.

Bhoogong has 3 forts and a reſervoir of water,	4,578,010
Bhowjpoor,	3,446,738
Belgrong,	3,387,076
Behtur,	2,921,389
Belhoror,	2,828,349
Puttyaly,	1,877,600
Puttyalypoor,	1,153,636
Puttynaghut,	566,997
Burneh,	450,000
Bara,	400,000
Phephong,	5,432,391
Sukeeteh,	3,230,752
Sownj,	3,230,752
Sehawer,	1,200,000
Sewly,	623,473
Suckutpoor,	

	Dams.
Suckutpoor,	623,441
Sugrong,	539,050
Sehar,	486,550
Sewburgeh,	465,328
Secunderpoor Adhoo,	276,918½
Serwer,	447,563
Secunderpoor Aterchhy,	269,622
Shumſabad has a fort on the banks of the Ganges,	7,138,453
Clupramow,	1,522,128
Dewha,	483,171
Kinoje with the Havelly has a brick fort,	2,470,743
Kunpul,	1,651,586
Kerawely,	1,409,988
Mulkowſeh,	1,500,000
Nanamow,	136,921

This sircar furnishes 3765 *cavalry and* 88,350 *infantry.*

SIRCAR COWL,

Containing 21 Mahls,

Meaſurement, 2,461,731 Beegahs.

Revenue, 54,992,943 Dams.

Seyurghal, 2,094,840 Dams.

Atrowly,	5,434,459
Akberabad,	3,003,409
Ahar has a brick fort,	2,106,554
Bahſoo,	2,502,562
Bulram,	2,131,765
Bejlana,	624,825
Tuppel has a brick fort,	1,802,571*
Tanneh Tereeda,	212,750
Jilally,	2,957,910
Jendoſe,	1,749,238
Khoorjeh,	3,703,020
Debenhoy has a brick fort,	2,169,933
Secundarow has a brick fort,	4,412,631
Sowroon has a brick fort,	805,016
Sidhoopoor,	989,458
Shekarpoor,	1,984,828
Cowl has a brick fort,	10,412,305
Gungeyree,	372,050
Mathereh,	3,679,582
Mullickpoor,	1,446,132
Nouh has a brick fort,	1,311,955

This sircar furnishes 4035 *cavalry and* 78,950 *infantry.*

SIRCAR GUALIAR,

Containing 12 Mahls.

Meaſurement, 1,146,465 Beegahs, 6 Biſwahs.

Revenue, 29,683,749 Dams.

Seyurghal, 240,350 Dams.

	Dams.
Anhown has a brick fort,	2,277,747
Budruhteh, do.	696,800
Chentower, do.	1,051,341
Jelhowda, do.	290,306
Dundrowly,	1,807,207
Roypoor,	1,017,721
Sirſeenny,	832,128
Semawely,	801,344
Sirbundeh has a brick fort,	267,497
Allapoor has a brick fort,	5,123,866
Gualiar with the Havelly,	12,483,072
Kehtowly,	3,105,319

This ſircar furniſhes 2490 *cavalry and* 43,000 *infantry.*

SIRCAR IREJ,

Containing 16 Mahls.

Meaſurement, 2,202,124 Beegahs, 18 Biſwahs,

Revenue, 37,785,421 Dams.

Seyurghal, 456,493 Dams.

	Dams.
Irej,	2,922,436
Perhar has a brick fort,	5,237,096
Pehandeer,	2,533,449
Beejpoor,	1,241,097
Pondore,	464,111
Jehtereh has a brick fort,	11,787,804
Ryabaneh has a fort,	500,000
Shahzadpoor,	450,781
Kutchoweh, &c. has a fort,	3,000,000
Kejhodeh,	755,200
Kydar,	120,000
Kownj has a fort,	1,851,802
Gungeys has a fort,	1,343,073

Kanty,

	Dams.
Kanty,	240,000
Kehayereh has a brick fort,	4,776,357
Mehowly,	502,102

This sircar furnishes 6160 *cavalry*, 190 *elephants, and* 68,500 *infantry.*

SIRCAR SANWAN,

Containing 27 Mahls.

Meaſurement, 762,014 Beegahs.

Revenue, 8,459,296 Dams.

Seyurghal, 82,662 Dams.

Untry is famous for its beetle-nut trees, which yield a large revenue,	906,140
Umwary,	223,000
Jytewan,	165,165
Oeteyleh,	32,455
Beyong,	801,285
Punwar,	417,439
Perantcheh,	396,193
Budnoon,	275,000
Bhaſinda,	169,040
Chitore,	548,331
Jirhely,	144,055
Jugtan,	123,680
Dahmeleh,	17,306
Ruchadeh,	472,839
Ruttengurh has a ſort,	355,955
Rowheereh,	1,017,682
Sowhindy has a brick fort,	896,959
Kenowleh,	364,368
Kerhereh,	277,000
Kisjud (here is a paſs in the mountains)	196,304
Kundha,	162,661
Kundeejreh the great,	112,079
Kundeejreh the little,	68,470
Kehtery haul,	112,079
Gujhareh has a ſtone fort,	82,291
Kudwaheh,	43,296
Mow has a fort,	850,429

This sircar furnishes 1105 *cavalry and* 18,000 *infantry.*

SIRCAR

SIRCAR NURWER,

Containing 5 Mahls,

Meaſurement, 394,350 Beegahs,

Revenue, 4,233,322 Dams.

Seyurghal, 95,994 Dams.

	Dams.
Berowey has a fort,	638,700
Bowly has a fort on the banks of the river Sekla,	141,915
Sewpoory has a ſtone fort,	1,250,000
Kowlarus has 2 forts,	764,380
Nurwer with the Havelly has ſeveral old ſtone forts,	438,025

This ſircar furniſhes 500 cavalry and 20,000 infantry.

SIRCAR MUNDLAYER,

Containing 14 Mahls,

Meaſurement, 65,646 Beegahs.

Revenue, 3,703,884 Dams.

	Dams.
Ooontgurreh has a ſtone fort on the banks of the river Chembel,	493,978
Bijheepoor,	359,706
Bolawely,	324,091
Bakher,	261,746
Bagrownd,	* *
Jugwar,	38,498
Dang Bughowry,	493,978
Doongery,	54,126
Rutten ballaher,	82,098
Sumertehleh,	526,330
Kumukehreh,	116,163
Kehrnoon,	54,074
Kehlowny,	51,944
Mundlayer has a fort upon a mountain on the north ſide of the river Chembel,	697,794

This ſircar furniſhes 4000 cavalry and 50,000 infantry.

SIRCAR ALOWR,

Containing 43 Mahls,

Meaſurement, 1,662,012 Beegahs,

Revenue, 39,832,234 Dams.

Seyurghal, 699,212 Dams.

	Dams.
Alowr has a ſtone fort upon a mountain,	2,679,820
Antehlehhabroo,	850,731
Amren,	642,453
Iſmailpoor,	503,840
Beerat has a ſtone fort,	7,201,791
Behrozpoor,	2,621,958
Bahaderpoor,	1,951,000
Behrkowl,	678,733
Bulhar,	443,612
Beroodeh Futtah Khan,	201,059
Penayen,	195,680
Beroodeh Mow,	153,045
Bodehtehl,	146,000
Bheewan,	122,088
Beſaneh,	100,656
Bijeereh,	104,890
Balhetteh,	133,507
Jilalpoor,	393,499
Haſſanpoor Bedoher,	947,871
Haſſanpoor Kowry,	1,259,659
Hajypoor has a ſtone fort,	456,779
Dewty Jagary,	1,600,000
Dedeker,	695,262
Dehra,	512,613
Sukhen,	804,262
Rateh,	229,741
Khowhery Rana,	4,359,282
Kehlooher,	1,459,048
Kowldehwar,	627,100
Kyareh,	600,000
Kehrtehly,	465,640
Ghaut Seyvur has a fort,	357,110
Kowhrana, do.	166,666
Mendawer has a brick fort,	1,889,097
Mowjpoor,	639,858
Mobarekpoor,	514,193
Munghoona has a ſtone fort,	475,260
Mundawereh,	27,051
Nowgong,	856,512
Nahergurh,	604,194
Hurſewry,	227,096
Hurpoor,	686,605
Hurſana,	208,281

This ſircar furniſhes 6514 *cavalry and* 42,020 *infantry.*

SIRCAR

SIRCAR TEJAREH.

Containing 18 Mahls.

Measurement, 740,001 Beegahs, 5 Biswahs.

Revenue, 1,770,061 Dams.

Seyurghal, 701,761½ Dams.

	Dams.
Indore has a fort upon a mountain,	1,995,216
Owjyeneh,	428,347
Omrahomry,	307,037
Beyroo,	215,800
Poor,	545,345
Bungwan,	1,323,350
Bunbohra has a stone fort,	1,416,715
Tejareh has a fort,	3,603,569
Jumrawut has a stone fort upon a mountain,	496,202½
Khanpoor,	195,620
Sakerus,	406,088
Santhawary,	406,115
Feerozpoor,	3,042,642
Futtapoor Mewngowneh,	1,135,140
Koteleh has a brick fort,	1,552,196
Gurheyreh,	330,076
Kehwarka Tanneh,	168,719
Nekynan,	377,357

This sircar furnishes 1227 *cavalry and* 9,650 *infantry.*

SIRCAR NARNOWL.

Containing 17 Mahls,

Measurement, 2,080,046 Beegahs,

Revenue, 50,046,711 Dams,

Seyurghal, 775,103 Dams.

Barheh,	2,060,662
Baboy has a stone fort, and in its mountains are several copper mines,	921,170
Beroodeh Rana,	592,995

Chalk.

	Dams.
Chalklaneh,	7,844,027
Jehojeyur has a ſtone fort,	2,329,069
Senghaneh has a copper mine, and a mint for coining that metal,	11,881,629
Kanodeh,	4,356,128
Kowtpootely has a ſtone fort; and in the village of Bedhawer is a copper mine,	4,266,837
Kanoory has 3 forts,	2,721,126
Khendeyla,	1,300,000
Kohdaneh,	808,109
Lahooty,	1,512,470
Three villages at the foot of the mountains, have copper mines, and a mint,	274,674
Narnowl has a ſtone fort,	5,913,218
Nerher,	4,262,837

This ſircar furniſhes 7520 *cavalry and* 37,220 *infantry.*

SIRCAR SEHAR.

Containing 6 Mahls,

Meaſurement, 763,474 Beegahs,

Revenue, 5,917,569 Dams.

Seyurghal, 109,447 Dams.

Pehary, 1,228,999	Noonhureh, 618,115
Behdoly, 441,840	Howdel, 462,710
Sehar has a fort, 2,489,816	*This ſircar furniſhes* 265 *cavalry and* 1000 *infantry.*
Kameh, 505,724	
Kowhmejahed, 170,365	

TUKSEEM JUMMA

OF THE

SOOBAH OF MALWAH.

SIRCAR OWJAIN,

Containing 10 Mahls.

Meaſurement, 925,622 Beegahs,

Revenue, 43,827,960 Dams,

Seyurghal, 281,816 Dams.

	Dams.
Owjain with the Havelly has a ſtone and brick fort,	13,882,035
Unhul,	2,712,972
Bedhnawer has a ſtone fort,	3,056,195
Panbahar,	1,937,596
Deibalpoor,	6,000,000
Ruttam,	4,421,540
Sanweer,	2,418,375
Kehnayl has a a ſtone and brick fort,	2,907,817
Kehjrowr,	2,651,044
Newlahy has a brick fort on the banks of the river Chembel,	3,851,886

This ſircar furniſhes 3250 *cavalry and* 11,170 *infantry.*

SIRCAR ROYSAYN,

Containing 32 Mahls,

Aſſapoory, &c. 6 mahls,	173,064	Bhilſeh,	6,094,970
		Bhoory,	316,017

Bhowj-

	Dams.
Bhowjpoor,	220,592
Balabhet,	215,122
Tanneh Meer Khan,	735,315
Jajewy,	215,122
Jitanewy,	184,757
Jelodeh,	13,290
Khulijypoor,	41,060
Dahmowty,	788,389
Dekhwareh,	292,313
Dewrood,	144,000
Dahnyeh,	21,502
Royfayn with the Havelly has a ſtone fort upon a mountain,	934,739
Seywany,	580,828
Sirfyeh,	279,346
Shahpoor,	89,067
Ghoomlaſeh,	645,665
Gheyreh,	560,037
Kyfureh,	473,267
Khamgurh,	378,460
Kergurh,	365,707
Kooroy,	145,566
Laherpoor,	32,268
Mahfummund,	43,024

SIRCAR GURREH,

Containing 57 Mahls,

Revenue, 11,877,080 Dams.

Amowdgurh has a ſtone fort on a mountain,	1,039,485
Bary and Benker 2 mahls,	485,000
Bunger,	400,025
Bhutgong, &c. 3 mahls,	395,000
Penar and Nejehly, 2 mahls,	300,000
Bakhereh,	238,000
Benaker and Amreyl, 2 mahls. A ſtone fort,	140,000
Becy,	82,000
Beeragurh has a ſtrong fort,	45,000
Chandpoor and Chandery, 2 mahls,	39,000
Jeytgurh, Buhkdavy, and Havelly, 3 mahls,	12,000
Cheyta,	12,000
Demowdeh,	1,355,000
Dehmra and Duhmree 2 mahls,	49,000
Dowgong,	25,000
Dowhar and Hoorbehiſht 2 mahls,	18,000
Dergurh,	18,000
Ruttenpoor and Purhar 2 mahls,	613,000

	Dams.
Rangurh,	400,000
Ramgurh and Sarunpoor, 2 mahls,	1,055,000
Ruſſoolya,	12,000
Seetelpoor,	85,000
Shahpoor and Juragh 2 mahls. A ſtone fort,	350,000
Gurreh, with the Havelly. A ſtone fort,	1,857,000
Kehtowleh,	121,000
Keydarpoor, &c. 12 mahls,	1,626,000
Lalljee, Kerowleh, and Dornkrowleh, three mahls,	1,000,000
Mendella,	352,000
Hererya & Dowgurh 2 mahls,	909,000

This ſircar furniſhes 5495 cavalry and 54,000 infantry.

SIRCAR CHENDARY,

Containing 61 Mahls,

Meaſurement, 554,277 Beegahs, 17 Biſwahs.

Revenue, 31,037,783 Dams.

Seyurghal, 26,931 Dams.

Owdypoor has a ſtone fort,	832,086
Azdur,	1,016,000
Eyren,	101,953
Itaweh,	80,000
Bhowraſeh has a ſtone fort,	755,000
Bunder Jehleh,	720,000
Bareh, &c. 5 mahls, have five ſtone forts and one of brick,	635,500
Bederwaſs and Akeh, 2 mahls,	304,800
Bechahr, has a brick fort with a reſervoir of water, on a ſmall hill,	174,000
Bayly,	70,000
Talberudeh,	1,092,000
Tumoon,	312,504
Tahtaberyar,	22,500
Tehnwareh, Leletpoor, &c. 3 mahls, a ſtone fort,	619,997
Chundary with the Havelly, 2 mahls,	1,186,388

Jan-

	Dams.
Janjown and Dewhorry the little, 2 mahls,	387,480
Jewrſinkar, &c. 5 mahls,	447,000
Jehrkoon has a fort,	200,000
Jewaſeh,	144,000
Dowharry the Great,	857,998
Doobjaker has a ſtone fort,	580,500
Dudaneh, &c. 4 mahls,	147,282
Renood has a ſtone fort with a large reſervoir of water, which is a place of Hindoo worſhip,	364,000
Rowdy, &c. 5 mahls, has a ſtone fort, near to which is a pagoda,	206,653
Rakh has a ſtone fort,	84,000
Sironje,	11,065,765
Sehjen, &c. 3 mahls,	3,956,700
Sadhewreh,	334,290
Kenah has a brick fort,	1,092,162
Kerejeeyreh has ſtone fort,	468,000
Kowrwy,	252,000
Kangreh has a ſtone fort,	239,990
Kudrowleh has a ſtone fort,	168,000
Kolakote has a ſtone fort on a mountain,	156,450
Kojan,	69,152
Kerwaleh,	168,000
Moongowty has a brick fort,	1,440,000
Mayaneh,	688,000
Mehedpoor,	144,000

This ſircar furniſhes 5970 *cavalry*, 90 *elephants, and* 60,685 *infantry.*

SIRCAR SARENGPOOR,

Containing 24 Mahls,

Meaſurement, 706,202 Beegahs,

Revenue, 32,994,880 Dams.

Seyurghal, 324,462 Dams.

	Dams.
Aſhteh,	3,000,790
Akberpoor,	170,610
Agra,	472,363
Bajilpoor,	647,544
Beyloon,	610,544
Bhuraſeh,	259,777
Bejon,	65,820
Banyan,	40,841
Bayawer,	156,740
Teleen,	1,800,700
Khuljypoor,	6,027
Zeerapoor,	387,352
Sarengpoor, with the Havelly, 2 mahls, has a brick fort,	1,294,321
Saharbabahajy,	1,093,049
Sunderſy,	434,389
Suſember,	54,376
Shujapoor,	8,017,184
Kerheſy,	7,447,906
Kateyeh,	1,193,396
Kanher,	297,047
Kerherry,	17,252
Mahommedpoor,	1,981,133
Nowgong,	2,755,433

This ſircar furniſhes 3125 *cavalry and* 21,710 *infantry.*

SIRCAR BEEJAGURH,

Containing 32 Mahls,

Meaſurement, 283,278 Beegahs, 13 Biſwahs.

Revenue, 12,249,121 Dams.

Seyurghal, 3574 Dams.

Unjery,	707,093
Anown and Sengwer,	298,648
Ablahutteh,	226,677
Banhungong,	781,014
Belgowareh,	407,014
Berowdreh,	369,898

	Dams.
Bekengong has a stone fort, and is famous for its horses,	369,125
Budkhel, situated near the river Nerbudeh,	223,615
Banſyeh,	85,000
Budrya,	84,293
Benheleh has a wild where elephants are hunted,	52,939
Byrore,	391,333
Teykery,	645,245
Jilalabad with the Havelly. A stone fort,	414,268
Chemary has a stone fort,	543,994
Dewlagheeta,	392,080
Dewlanerher,	98,569
Sewraneh,	627,207
Sedhowa,	353,819
Seelwareh has a stone fort,	325,544
Sangorey,	179,202
Kefrawed,	1,150,569
Kherghone,	753,194
Kanehpoor,	126,846
Ghowrgong,	85,082
Leherpoor commonly called Mahommedpoor,	205,743
Lewarykouh,	50,000
Mendawerah has a famous pagoda,	777,381
Mehowy near the river Nerbudeh,	395,206
Mowraneh has a ſtone fort,	355,902
Nawory, ditto.	408,164
Nenkelwary,	370,208

This sircar furnishes 1773 *cavalry and* 19,480 *infantry.*

SIRCAR MENDOW,

Containing 16 Mahls,

Meaſurement, 229,969 Beegahs, 11 Biſwahs.

Revenue, 13,788,994 Dams,

Seyurghal, 127,732 Dams.

Amchereh,	395,400	Puhnman,	656,556
Berowdeh,	1,307,765	Jowly Mehyr,	968,370

Haſſel-

	Dams.
Haſſelpoor,	210,000
Dehar,	279,306
Dekhtan,	958,986
Dheremgong,	116,442
Sangore,	683,384
Sonaſſy,	3,097,192
Kotereh,	2,393,871
Mendow with the Havelly, two mahls,	48,698
Menawereh,	102,164
Nalcheh,	545,952
Nowaly,	224,608

This ſircar furniſhes 1180 *cavalry and* 10,625 *infantry.*

SIRCAR HINDYEH,

Containing 23 Mahls,

Meaſurement, 89,573 Beegahs, 17 Biſwahs,

Revenue, 11,610,969 Dams.

Seyurghal, 157,054 Dams.

	Dams.
Ownchowd,	2,037,877
Awelgong,	42,294
Amowndeh,	21,864
Bijnowla,	44,418
Bayaſheh,	25,251
Balhaſſy,	825
Chukhowda,	158,876
Chumpaneer,	20,653
Deywaſs,	6,718,000
Rajowr,	25,641
Sutwaſs,	89,080
Sumerny,	52,115
Syamgurh,	8,494
Seyowly,	2,250
Kenduha Iſlampoor,	1,298,571
Mowdy,	19,443
Merdanpoor,	450
Nemawer,	94,346
Nowgong,	79,264
Neymen,	75,152
Handeh,	146,044
Hendyeh with the Havelly has a ſtone fort on the banks of the Nerbudeh,	350,051

This ſircar furniſhes 1296 *cavalry and* 5921 *infantry.*

SIRCAR NUZERBAR,

Containing 7 Mahls,

Meaſurement, 859,604 Beegahs,

Revenue, 50,162,250 Dams.

Seyurghal, 198,478 Dams.

	Dams.		Dams.
Bhanbeereh,	6,924,355	Neyr,	722,760
Sultanpoor,	28,119,749	Nemowry,	89,585
Kehayer,	53,310		
Nuzerbar with the Havelly, two mahls,	14,252,199	*This ſircar furniſhes 500 cavalry and 6000 infantry.*	

SIRCAR MERUSOOR,

Containing 17 Mahls,

Revenue, 6,861,396 Dams.

Seyurghal, 23,387 Dams.

Eyknood,	716,353	Jemyawareh,	619,759
Owjenwaſs,	170,953	Sewkereh,	46,090
Biſahereh,	511,400	Ghiaſſpoor,	138,890
Boodeh,	255,062	Kyumpoor,	175,304
Behtore,	109,220	Kowry,	303
Burleet,	106,703	Meruſoor with the Havelly,	1,651,920
Berowdeh,	95,970	*This ſircar furniſhes 1194 cavalry and 4280 infantry.*	
Bhutpoor,	63,104		
Tall,	1,600,000		
Teerood,	500,000		

SIRCAR

SIRCAR GAGROON,

Containing 12 Mahls,

Meaſurement, 63,529 Beegahs,

Revenue, 4,535,794 Dams.

	Dams.		Dams.
Owrmal,	502,774	Sewthel,	281,909
Akberpoor,	62,500	Sendar,	81,929
Beetchbahar,	1,573,560	Ghatty,	600,046
Jeyhet,	225,640	Gagroon with the Havelly,	19,781
Khyerabad,	646,000	Neemtohore,	608,834
Roypoor,	287,805		

SIRCAR KOWTRYBERANEH,

Containing 10 Mahls,

Meaſurement, 190,039 Beegahs,

Revenue, 8,031,925 Dams.

Aſowp,	1,733,927	&c. 2 mahls,	1,856,566
Ajygurh,	855,612	Gungrar,	1,066,683
Ahore,	532,056	Ghoſey,	116,380
Berowdeh,	923,667		
Dak Doodharlya,	458,144	*This ſircar furniſhes 2245 cavalry and 6500 infantry.*	
Sohet,	693,585		
Kowtryberaneh,			

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF DANDEES.

Containing 32 Mahls,

Revenue, 12,647,062 Tungehs.

	Tungehs.		Tungehs.
Aſſeer,	1,060,221	Jelood,	317,205
Atral,	264,249	Jewereh,	730,965
Arundowel,	543,328	Dankery,	915,325
Unmeleyſra,	2,406,180	Damry,	352,300
Punetgong,	215,504	Ranweer,	2,083,855
Banjureh,	206,728	Ruttenpoor,	820,971
Poormal to the weſt of Burhanpoor,	162,830	Sadwa,	430,008
		Mahil,	290,311
Poormal to the ſouth-eaſt of do. &c.	183,540	Suckudgeng,	256,931
		Nebadu,	308,782
* * *	58,111	Naſſeerſhumſhad,	595,608
* * *	26,112	* * *	316,338
Baneyr,	594,239	Lelung,	352,644
Jamood,	175,844	Sunderty,	104,754
Jaſeer,	470,042	Adelabed,	527,223
Chandſſeer,	198,900	Lohara,	247,965
		Manjrord,	104,925
		Naſſeerabad,	824,925

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF BERAR.

SIRCAR KAWEEL,

Containing 46 Mahls,

Revenue, 134,666,140 Dams,

Seyurghal, 12,874,048 Dams.

	Dams.
Eletchpoor has a ſtone fort,	14,000,000
Aſhty,	4,800,000
Arown,	3,200,000
Aujy,	1,600,000
Anjengong,	3,200,000
Babeel,	640,000
Bary,	114,368
Baharkully,	3,200,000
Beeyaweda,	1,280,000
Biſrowly,	700,000
Bilſeyker,	960,000
Balla,	800,000
Berore,	1,280,000
Belgong,	817,350
Booſnah,	914,460
Bubheranty,	4,825,300
Betuſeh,	2,000,000
Thoogong,	5,600,000
Jughucky,	2,400,000
Deryapoor,	6,400,000
Dhamoory,	2,718,540
Reedhore,	6,400,000
Kehrygurrum,	2,400,000
Sereſſgong,	5,200,096
Serrala,	1,835,390
Sirſoon,	4,800,000
Salore,	340,000
Sheerpoor,	48,000
Kholapoor,	4,870,014
Karenja & Budhola, 2 mahls,	4,800,000
Kurenjgong and Keheyreh, 2 mahls,	5,232,000
Kummergong,	640,000
Karenjaſſy,	4,200,000
Koozha,	4,800,000
Maneh,	4,800,000
Myna,	800,000

Manjhergheer,

	Dams.
Manjhergheer,	640,000
Malkhyr,	480,000
Mungalore,	2,800,000
Moorjhy,	4,800,000
Tuppeh Nundgong,	6,633,826
Nundgong,	3,200,000
Neer,	3,200,000
Hatgong,	1,600,000

SIRCAR PUNAR,

Containing 5 Mahls.

Revenue, 13,440,000 Dams.

Havelly Punar, has a ſtone fort,	4,000,000
Sewenbarah and Kantbarah,	640,000
Seelu,	1,600,000
Kylchery,	2,400,000
Mandgong Kerer,	4,800,000

SIRCAR KEHRLEH,

Containing 35 Mahls,

Revenue, 17,600,000 Dams.

Umneer,	3,200,000
Aſhteh,	160,000
Putten,	1,200,000
Beleſſdehy,	1,600,000
Berwer,	2,800,000
Baſed,	480,000
Powny,	400,000
Havelly Kehrleh,	3,200,000
Sater Umbeer, 2 mahls,	1,600,000
Sahenkhereh,	2,000,000
Kuſbeh Jerore,	480,000
Mundowry,	480,000
Multany,	* *
Durgeh,	* *
Manikdary,	
Malabiel,	* *
Malwy,	* *
Munga,	* *
Waldeh,	* *
Dieygong,	* *
Deotahna,	* *
Boory,	* *

	Dams.
Salowy,	* *
Ramjowg,	* *
Henayeh,	* *
Chopar,	* *
Hameyanpoor,	* *

This sircar furnishes 100 cavalry and 2000 infantry.

SIRCAR NERNALEH,

Containing 34 Mahls,

Revenue, 130,954,476 Dams,

Seyurghal, 11,038,422 Dams.

Amkote,	6,470,066
Adgong,	8,000,000
Umneer, &c. 2 mahls,	4,800,000
Angoleh,	11,200,000
Ballapoor,	22,000,000
Punjer,	2,000,000
Partahkulsy,	2,864,000
Bulbulgong,	2,400,000
Baboosheikh,	3,700,000
Barygong,	1,600,000
Paterreh,	3,342,500
Banbher,	1,568,000
Budeera bhownjy,	2,764,452
Budeera Kanka,	4,813,700
Jelgong,	10,000,000
Jypoor,	400,000
Chandore,	4,887,000
Deharwer,	1,200,000
Dhinda,	5,600,000
Dhengeer, has a stone fort,	2,000,000
Rajore,	1,000,000
Sewla,	640,000
Sheerpoor,	48,000
Kerundkheer,	2,400,000
Kothel,	1,409,000
Kotehly,	640,000
Mungong,	4,800,000
Meheer,	600,000
Mulkapoor,	11,200,000
Meelgurh,	94,369
The villages of Rajore,	400,000
Madroodreh,	1,200,000
Hustgong,	1,500,000

This sircar furnishes 50 cavalry and 3000 infantry.

SIRCAR KULLEM,

Containing 31 Mahls, eight of which are dependent upon Chanda,

Revenue, 32,828,000 Dams.

	Dams.		Dams.
Indorey,	* *	Kowrhar,	960,000
Amrawuty,	1,200,000	Kullem,	500,000
Iyny,	1,600,000	Geelapoor,	1,200,000
Roonah,	360,000	Ladkheer,	1,600,000
Boory,	1,200,000	Nygong,	960,000
Beyleh,	2,700,000	Najengong,	640,000
Belygong,	100,000	Nonitlowhara,	128,000
Telygong and Dygong,	4,800,000	Berkehond,	* * *
Doongur,	1,600,000		
Ranygong,	200,000		
Salowr,	3,200,000		

The remaining pergunnahs are in the possession of the Zemindars.

SIRCAR BASSUM,

Containing 8 Mahls,

Revenue, 32,625,250 Dams,

Seyurghal, 1,825,250 Dams.

Owndeh,	4,864,000	Kerory Dehmny,	1,200,000
Baſſum,	8,161,250	Mangolore,	3,200,000
Banhy,	2,400,000	Nirſee,	4,800,000
Chartahnah,	4,800,000		
Kelſehpoory,	3,200,000		

SIRCAR MAHORE,

Containing 20 Mahls,

Revenue, 42,885,444 Dams,

Seyurghal, 97,844 Dams.

	Dams.		Dams.
Unſungeh,	960,000	Deharweh,	2,400,000
Amerkhar,	6,400,000	Dhangy,	320,000
Booſeh,	4,000,000	Seewala,	2,400,000
Tamſa,	2,177,844	Soorety,	64,000
Jughely,	3,200,000	Keroly,	32,000
Hejoly,	2,400,000	Khenowl,	1,200,000
Havelly Mahore, with the Kusſbahs of Dehſore and Sooreh, 3 mahls,	3,680,000	Koreh,	480,000
		Mehenteh,	2,400,000
		Mehgong,	1,600,000
		Nadapoor,	2,000,000
		Huldhota,	* * *

SIRCAR MANIK DURG,

Containing 8 Mahls,

Revenue, 14,400,000 Dams.

Bhawel,	2,400,000	Rajore,	2,400,000
Bhan,	2,000,000	Koret,	2,000,000
Chandore,	2,400,000	Neer,	1,600,000
Jayir,	1,600,000		

SIRCAR PAHTERY,

Containing 18 Mahls,

Revenue, 80,705,954 Dams,

Seyurghal, 11,580,954 Dams.

	Dams.		Dams.
Ardhapoor,	1,600,000	Seyool,	3,600,000
Pahtehry,	25,114,740	Kofery,	3,200,000
Burree,	8,000,000	Loohgong,	4,800,000
Banjelgong,	2,000,000	Muckutbedeh-geer,	2,400,000
Balhore,	2,400,000	Matergong,	480,000
Bifmet,	11,200,000	Mandeer,	6,871,203
Baar,	1,600,000	Vafa,	400,000
Bungully,	640,000	Hata,	1,200,000
Chitore,	3,600,000		
Jehry,	1,600,000		

SIRCAR TELINGANEH,

Containing 19 Mahls,

Revenue, 71,904,000 Dams,

Seyurghal, 6,600,000 Dams.

Indore has a fmall ftone fort,	4,800,000	Keryat Kodavend Khan,	640,000
Owleh,	800,000	Dhekwar,	96
Boden,	8,000,000	Rajore,	1,600,000
Bhaneer,	1,600,000	Gurkote,	2,200,000
Bhilfa,	6,400,000	Kherka,	6,400,000
Balkunda,	6,400,000	Kofumpulteh,	664,000
Peemgul,	2,400,000	Mudmool,	6,400,000
Panoora,	3,200,000	Loohgong,	11,200,000
Bhooker,	1,600,000	Neermul,	6,400,000
Tamoorny,	160,000		

SIRCAR

SIRCAR RAMGUR,

Containing 5 Mahls,

Revenue, 9,600,000 Dams.

	Dams.		Dams.
Belarab,	800,000	gur,	2,560,000
Chitore,	3,200,000	Kundhad,	2,240,000
Havelly Ram-		Murgmool,	800,000

SIRCAR BHEKER,

Containing 4 Mahls,

Revenue, 45,122,900 Dams,

Seyurghal, 376,000 Dams.

Havelly Bheker,	25,600,000	Dewelgong,	5,600,000
Summerny,	7,200,000	Suckerkherleh,	6,776,000

SIRCAR PUTTYALEH,

Containing 9 Mahls,

Revenue, 19,120,000 Dams,

Seyurghal, 4,800,000 Dams.

Owdungong,	400,000	Deha,	4,800,000
Atawan,	2,400,000	Dhaweer,	2,600,000
Pattyalehbary,	1,200,000	Sewna,	640,000
Chandore,	1,280,000	Sownlapara,	1,600,000
Junghully,	2,000,000		

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF GUJERAT.

SIRCAR AHMEDABAD,

Containing 28 Mahls,
Meaſurement, 8,024,153 Beegahs,
Revenue, 208,306,994 Dams,
Seyurghal, 6,511,441 Dams.

	Dams.
The city of Ahmedabad,	15,000,073
Havelly Ahmedabad,	23,999,371
Arhermatra,	9,669,754
Ahmednagur has a ſtone fort,	1,770,912
Iyder,	1,616,000
Bheel,	6,088,920
Barahſewah,	2,814,124
Beerpoor has a ſtone fort,	1,778,300
Beelowd,	1,493,249
Beeranty,	2,076,574
Bunder Soleh,	600,000
Putlad,	771,960
Thameneh,	600,000
Chalabarha has a brick fort,	34,908,220
Chalawarah has a ſtone fort,	4,825,390
Dhulkeh,	1,650,000
Dhundhookh has a ſtone fort,	11,307,704
Sirnal,	10,188,105
Kurry,	30,125,987
Khambayit,	20,147,986
Kerneej has a ſtone fort,	30,125,778
Mundeh,	22,147,973
Muraſeh has a brick fort,	4,235,119
Mahmoodabad,	1,747,080
Maſſaudabad has a brick fort,	1,400,000
Mungeritch has a ſtone fort,	121,762
Neryad,	8,103,098
Hirſoor,	752,212

This ſircar furniſhes 4120 *cavalry and* 20,500 *infantry.*

SIRCAR

SIRCAR PUTTEN,

Containing 16 Mahls,

Meaſurement, 3,750,015 Beegahs,

Revenue, 600,325,099 Dams,

Seyurghal, 210,327 Dams.

	Dams.
Putten has two forts,	957,462
Beejapoor,	6,001,832
Palhunpoor,	3,600,000
Burnagur has a ſtone fort,	1,844,324
Beelnagur,	674,348
Tehrar has a brick fort,	4,000,000
Teerwareh has a brick fort,	2,130,000
Havelly Putten,	254,045
Radhun has a brick fort,	4,000,000
Summy,	1,266,998
Satilpoor,	287,340
Kherang,	4,000,000
Kakreejy,	1,312,590
Mownjpoor,	909,630
Moorwareh,	320,030
Weyſeh,	1,600,000

This ſircar furniſhes 715 cavalry and 6000 infantry.

SIRCAR NADOWT,

Containing 12 Mahls,

Meaſurement, 541,817 Beegahs, 16 Biſwahs,

Revenue, 8,797,596 Dams,

Seyurghal, 11,328 Dams.

Amroly,	143,620
Awdha,	17,076
Beſroy,	2,061,368
Bedal,	272,645
Tilkowareh,	1,595,525
Tchwa,	165,500
Jemoogong,	412,093
Kyar,	80,308
Murghedereh,	62,328
Manden,	16,000
Nadowt with the Havelly,	3,929,330
Nutrung,	165,500

SIRCAR BERODEH,

Containing 4 Mahls,

Meaſurement, 922,212 Beegahs,

Revenue, 41,145,895 Dams,

Seyurghal, 388,358 Dams.

	Dams.		Dams.
Berodeh, with the Havelly, has a ſtone fort,	20,403,485	Dubhowey, has a ſtone fort,	6,252,550
Bahaderpoor, has a ſtone fort,	6,243,280	Senoor,	5,746,580
		This ſircar furniſhes 900 *cavalry and* 5800 *infantry.*	

SIRCAR BEHROATCH,

Containing 14 Mahls,

Meaſurement, 349,771 Beegahs,

Revenue, 21,845,663 Dams,

Seyurghal, 141,820 Dams.

Owrparah,	1,655,877	Kady,	4,275,000
Akleyſir,	558,010	Kulleh,	353,670
Aneer,	307,737	Kundhar,	244,000
Behroatch, has a brick fort,	456,230	Noorek,	1,277,250
Turkyeh,	5651	Mukboolabad,	2,912,040
Jehrmundowey,	122,795	Hanſooh,	2,439,158
Havelly Behroatch,	7,022,690	*This ſircar furniſhes* 990 *cavalry and* 20,800 *infantry.*	
Deetchparah,	1,174,540		

SIRCAR

SIRCAR CHANPANEER,

Containing 9 Mahls,

Meaſurement, 800,337 Beegahs, 11 Biſwahs,

Revenue, 10,109,884 Dams.

Seyurghal, 173,730 Dams.

	Dams.		Dams.
Arawereh,	48,209	Dhowl,	172,992
Chanpaneer with the Havelly, 2 ſtone forts,	1,429,649	Dilawereh,	48,628
Chundwareh,	21,530	Sownkhereh,	2,999,796
Chowraſy,	2,215,275	Sanvees, has a ſtone fort,	2,300,000
Dhowd, has a ſtone fort,	1,283,300	*This ſircar furniſhes 550 cavalry and 1600 infantry.*	

SIRCAR SOORET,

Containing 31 Mahls,

Meaſurement, 1,312,315 Beegahs, 16 Biſwahs.

Revenue, 19,035,177 Dams,

Seyurghal, 182,370 Dams.

Anawel has a ſtone fort,	424,355	Parneer,	1,277,475
Purchowl,	1,508,000	Bhoolſir,	146,230
Bullyar,	1,281,420	Balowreh,	592,180
Beleyſir,	1,016,045	Tellary,	917,890
Beyawereh, has a ſtone fort,	554,320	Timba,	236,390
Belwareh, has a ſtone fort,	478,620	Jugehlee,	383,320
Bhyſroot,	425,055	Dehmoory,	860,520
		Raneer,	63,690
		Sooret, with the Havelly, has a ſton	

	Dams.
ſtone fort,	5,530,145
Supa,	7,331,510
Sirbhoon,	601,275
Khublury,	26,760
Khundbowey,	735,330
Khirka,	629,310
Kerodeh,	383,240
Camreetch,	328,205
Kows has a ſtone fort,	228,390
Loohary,	85,280
Merawely,	370,410
Mehweh,	190,200
Narnoly,	65,220
Nowſary,	297,720
Neryad,	130,900

This ſircar furniſhes 2000 *cavalry and* 5500 *infantry.*

SIRCAR KODEHRA,

Containing 12 Mahls,

Meaſurement, 535,255 Beegahs,

Revenue, 3,418,324 Dams.

Owdha,	184,935
Atladera,	34,660
Beyra,	257,202
Jednagur,	120,660
Jhalood,	794,654
Dhamnood,	* * *
Sehra,	146,392
Kodehra, with the Havelly, 2 Mahls,	785 660
Kohaneh,	785,669
Meeral,	525,975
Mehdwara,	18,026

This ſircar furniſhes 1000 *cavalry and* 5000 *infantry.*

SIRCAR SORET,

Containing 73 Mahls,

Out of which number, 13 Mahls are on account of Port Duties.

Revenue, 63,437,366 Dams.

Adeneh,	7,630,388	Amrely,	1,784,160
Artehja,	780,500	Apleteh,	1,214,592
		Puttendeo,	

	Dams.
Puttendeo,	4,453,990
Banwareh,	4,809,640
Bilkha,	140,000
Bulfar,	509,760
Beyry,	14,560
Birwa,	50,664
Bundeh,	84,960
Bandowr,	14,060
Bheemradeh,	28,320
Palytahneh,	240,592
Bekfera,	56,340
Berer,	734,792
Berwara,	74,792
Bhadeyly,	14,160
Telaja,	2,435,520
Jowgh,	453,120
Jennetpoor,	12,832
Jugget,	803,200
Jowrwar,	936,970
Chowra,	97,288
Jeytehry,	1,071,360
Jirhoon,	98,560
Havelly Soret,	932,000
Dank,	41,410
Doongur,	760,400
Dowletabad,	357,424
Dherwar,	99,792
Dhentroor,	252,048
Dhary,	644,272
Ranpoor,	16,128
Ralkun,	113,280
Ramoot,	28,320
Siyoor,	42,480
Sirfy,	4536
Sultanpoor,	424,800
Karbadhar,	623,040
Gowrynar,	4,538,360
Khookeh, exclusive of the port,	666,560
Ghatafayera,	42,480
Kunker,	598,704
Kurrydehry,	127,480
Gowndel,	56,640
Kotyara,	1,797,256
Gundowlna,	198,432
Loolyaneh,	1,423,080
Simurabanwa,	487,576
Lat-hy,	296,152
Mulkapoor,	995,048
Meheweh,	2,051,136
Mundowy,	2,107,440
Mangalore,	16,680,472
Meydereh,	2,208,160
Moorly,	2,603,336
Meyaneh,	14,160
Naguny,	755,376
Hufteny,	9,121,025

PORT DUTIES.

	Mahmudi.
Bunder Mangalore,	27,000
Bunder Putten Deo,	25,000
Bunder Gowrynar,	1000
Bunder Nagferry,	10,000
Bunder Poor,	27,628
Bunder Meheweh,	14,000
Bunder Mylkore,	3000
Bunder Doorgur,	1000
Bunder Telaja, 2 mahls,	7000
Bunder Adeneh,	15,000

This sircar furnishes 17,000 *cavalry and* 36,500 *infantry.*

TUKSEEM JUMMA

OF THE

SOOBAH OF AJMEER.

SIRCAR AJMEER,

Containing 28 Mahls,

Meaſurement, 5,605,487 Beegahs,

Revenue, 62,153,390 Dams.

Seyurghal, 1,475,714 Dams.

	Dams.
Ajmeer, with the Havelly, has a fort on a mountain,	6,214,731
Embeer, has a ſtone fort on a mountain,	12,256,297
Arayin,	1,755,960
Pereet,	2,200,000
Baghorvy,	486,161
Pehnoy,	1,400,000
Behnaey,	271,256
Bowal,	749,773
Bahel,	600,000
Bandhen Soondery,	435,664
Behrdundeh,	200,072
Tuſyna,	2,330,090
Jowneereh,	214,442
Jagh,	501,844
Dowgong,	1,200,000
Roſhenpoo,	692,512
Sembher, has a ſtone fort,	9,649,947
Serwar, has a brick fort,	1,616,825
Sehteela,	1,270,009
Soliman-abad,	1,860,016
Keykery,	1,880,000
Kehrweh,	7,020,347
Mahroot,	5,756,402
Muneverabad,	1,452,577
Muſſaudabad,	1,587,991
Neranyeh,	2,660,159
Herſoor, has a brick fort,	1,200,926

This ſircar furniſhes 16,000 *cavalry and* 80,000 *infantry.*

SIRCAR

SIRCAR CHITORE,

Containing 26 Mahls,

Meaſurement, 1,678,802 Beegahs, 17 Biſwahs,

Revenue, 30,047,649 Dams,

Seyurghal, 360,737 Dams.

	Dams.
Iſlampoor, commonly called Rampoor,	7,000,000
Owdypoor,	1,120,000
Apermal,	280,000
Arlood,	200,000
Iſlampoor, commonly called Mohen,	108,600
Boodhnore, has a ſtone fort,	4,311,551
Phoolya, has a ſtone fort,	2,843,470
Punehra,	3,296,290
Poor,	2,601,041
Bheenſeroor has a ſtone fort,	1,200,000
Bagore,	395,550
Beygoon,	1,175,729
Beyſee Hajypoor has a ſtone fort,	1,375,000
Chitore, with the Havelly, two mahls, a ſtone fort,	800,000
Jyren,	1,985,250
Sanwerghaty,	470,294
Sandery, has a ſtone fort,	400,020
Semeel,	100,000
Kowſyaneh,	263,812
Mandelgurh, has a ſtone fort upon a mountain,	3,384,750
Mandel, has a brick fort,	447,090
Medarye,	160,000
Neemij, &c. 3 mahls,	719,202

This ſircar furniſhes 22,000 *cavalry and* 82,000 *infantry.*

SIRCAR RHINTENPOOR,

Containing 83 Mahls,

Meaſurement, 6,024,196 Beegahs, 11 Biſwahs,

Revenue, 89,864,576 Dams,

Seyurghal, 181,834 Dams.

	Dams.
Alhenpoor,	1,562,239
Ownyara,	1,237,169
Itada,	770,525
Atwan,	600,000
Iſlampoor,	77,500
Unghoreh,	160,000
Untoorweh,	1,500,000
Ivanbooſameer,	1,200,000
Boondy, has a ſtone fort upon a mountain,	1,620,000
Booly has a ſtone fort,	2,622,747
Beroodeh,	4,571,000
Burdareh,	1,969,776
Paten,	2,800,000
Bhudlown,	2,686,389
Pucklant,	1,200,000
Pelatyeh,	1,400,000
Bhoſoor,	600,000
Benehta,	542,356
Beylooneh,	456,479
Beyjery,	334,890
Balaghetery,	300 000
Bhoorybhary,	110,000
Baran,	880,000
Toonek,	75,000
Tooda,	5,859,060
Toodry,	5,456,340
Telad,	423,288
Jeetpoor,	928,500
Chatſoo,	7,536,829
Cheldweh,	500,000
Jahyen,	475,000
Khuljypoor,	1,209,386
Dehry,	1,800,000
Deehlwareh, &c.	409,260
Dylaneh,	739,400
Rhinterpoor, with the Havelly,	156,895
Reevandhneh,	430,354
Sewyſoper,	5,941,306
Sarſoop,	258,876
Sehnſary,	300,000
Kowta has a ſtone fort upon a mountain near the river Chembel,	3,000,000
Khunder, has a ſtone fort on a mountain,	400,000
Khunkehreh,	1,511,994
Kehrny,	528,177
Khownly,	200,000
Gudawed,	188,095
Kerore, has a ſtone	

	Dams.
ſtone fort upon a mountain,	200,000
Lahkery, has a ſtone fort upon a mountain,	800,000
Loherwareh,	250,000
Lowndeh,	250,000
Lehawed,	125,000
Moomydaneh, &c. 16 mahls,	4,100,000
Mellerneh,	3,299,241
Mangore,	204,348
Nowahy,	930,000
Nugger,	1,000,000

This ſircar furniſhes 9000 *cavalry and* 25,000 *infantry.*

SIRCAR JEWDEHPOOR,

Containing 22 Mahls,

Revenue, 14,528,750 Dams.

	Dams.
Aſoop, has a brick fort,	600,000
Arundrowty,	8000
Phooly, has a brick fort,	640,000
Pelparah,	1,463,000
Belara,	314,000
Paly, &c. 3 mahls, a ſtone fort,	250,000
Baheleh,	189,000
Poodeh, has a ſtone fort,	46,000
Bhadrajoon, has a ſtone fort,	800,000
Jewdehpoor, with the Havelly, has a ſtone fort upon a mountain,	280,000
Jeytaren, has a ſtone fort,	3,000,000
Dootara, has a ſtone fort,	100,000
Suhet, has a ſtone fort,	2,812,750
Satelmeer, has a ſtone fort on a mountain,	560,000
Saywana, has a ſtone fort on a mountain,	1,200,000
Kherwa,	220,000
Kheyconſir, has ſtone fort,	170,000
Ghoondej, has a ſtone fort,	90,000
Meheweh,	960,000

This ſirear furniſhes 15,000 *cavalry and* 50,000 *infantry.*

SIRCAR

SIRCAR SIROWHY,

Containing 6 Mahls,

Revenue, 42,077,437 Dams.

	Dams.
Anergurh and Sirowhy, two mahls, the latter has a ſtone fort,	12,000,000
Banſwareh, has a ſtone fort,	8,000,000
Jalore and Senjore, 2 mahls, a very ſtrong ſtone fort,	14,077,437
Doongurpoor,	8,000,000

This ſircar furniſhes 8000 *cavalry and* 38,000 *infantry.*

SIRCAR NAGORE,

Containing 31 Mahls,

Meaſurement, 837,450 Beegahs, 16 Biſwahs,

Revenue, 40,389,830 Dams,

Seyurghal, 308,051 Dams.

Amerſernagin,	7,029,370
Indaneh,	1,313,006
Bhedaneh,	1,271,960
Buldoo,	570,000
Batoodeh,	322,816
Beroodeh,	220,663
Barehgayin,	58,000
Chagil,	955,273
Jaroodeh,	974,285
Jakehreh,	137,757
Kharijkehtoo, has a ſtone fort,	348,814
Deendwaneh, has a brick fort,	4,586,828
Dewnpoor,	7,080,085
Rejwaſa,	1,995,824
Roon,	913,261
Ruſſoolpoor,	704,606
Rehoot,	189,137
Sadeyleh,	1,266,930
Futtahpoor Jehenjown, has a ſtone fort,	1,233,222
Kaſſely,	1,587,154
Khayeleh,	558,560
Gojewreh,	466,890

	Dams.
Goleyweh,	352,305
Komhary,	435,604
Geyren,	57,160
Ladoon,	780,342
Meeret, has a ſtone fort,	7,701,522
Menohernagur,	2,903,386
Nokha,	380,756
Nagore, with the Havelly, a brick fort,	313,581

This sircar furniſhes 4500 *cavalry and* 22,000 *infantry.*

SIRCAR BEYKANEER.

Containing 11 Mahls,

Revenue, 4,75[illegible] Dams.

Bickumpoor,	* *
Beerſelpoor,	* *
Bahermeel,	* *
Pokul,	* *
Parkul,	* *
Pokhrun,	* *
Beykaneer and Jeleelmeer,	* *
Johtur,	* *
Kotera,	* *
Dewader,	* *

This sircar furniſhes 1200 *cavalry and* 50,000 *infantry.*

TUKSEEM JUMMA

OF THE

SOOBAH OF DEHLY.

SIRCAR DEHLY,

Containing 48 Mahls,

Meaſurement, 26,107 Beegahs, 17 Biſwahs.

Revenue, 12,590 Dams,

Seyurghal, 10,9[illegible],260 Dams.

	Dams.
Iſlamabad Pakel has a ſtone fort upon a mountain,	1,779,407
Adcheh,	513,081
Panyput has a brick fort,	10,756,647
Palem,	5,726,788
Beren has a brick fort,	3,907,928
Baghput,	3,532,368
Pulwel has a brick fort on a hill,	1,769,493
Bernadeh,	1,379,125
Pootch has a brick fort,	621,749
Beryduyeldehn,	1,404,225
Tilput has a brick fort,	3,077,913
Tandehbahgwar,	1,289,306
Tilbegumpoor,	370,374
Jehjehr,	1,422,451
Jharſeh has a ſtone fort in the village of Dahneh,	3,605,288
Jeyore,	1,878,378
Jehnjeneh,	1,700,250
Jehrowly,	1,138,759
Jillalabad,	1,333,711
Jillalpoor Seroot has a wild,	1,001,875
The old Havelly,	1,422,451
The new Havelly,	3,635,311
The city of Dehly,	736,460
Daſneh,	4,933,302
Daderytaha,	4,326,059
Dunkoor,	1,016,682
Rohtek has a brick fort,	8,599,270

	Dams.
Soonput has a brick fort,	7,727,323
Sefeedoon has a brick fort,	1,975,596
Secunderabad,	1,259,199
Seraweh,	1,583,899
Sunyeet,	854,191
Syaneh,	2,049,090
Shukerpoor,	2,111,996
Kernal,	5,678,242
Kenore has a brick fort,	1,718,792
Gurhmukteſir has a brick fort on the banks of the Ganges and a pagoda,	1,591,492
Ketaneh,	1,423,779
Kadeleh,	1,374,403
Kaſneh,	1,522,815
Kherkodeh,	1,505,856
Kenkeerkehreh has a brick fort ſituated between two rivers,	316,405
Lowny has a brick fort ſituated between two rivers,	3,274,878
Meeret has a brick fort ſituated between two rivers,	4,391,996
Mendohty,	2,858,223
Maſſaoudabad has an old brick fort,	2,809,478
Huſtnapoor, an ancient place of Hindoo worſhip on the banks of the Ganges,	4,466,904
Hapoor,	2,103,589

This ſircar furniſhes 2000 *cavalry and* 32,980 *infantry.*

SIRCAR BUDAYOON,

Containing 13 Mahls,

Meaſurement, 8,093,850 Beegahs, 10 Biſwahs,

Revenue, 34,717,063 Dams.

Seyurghal, 457,181 Dams.

Ajong,	1,362,867
Ownleh,	690,620
Budayoon with the	
Havelly,	7,357,571
Bereyly,	12,507,434
Birſir,	2,147,324

Pownd

	Dams.
Pownd,	260,340
Tulhy,	1,077,811
Sehſowan,	2,493,398
Sonnaſſmundyeh,	795,315
Sunya,	1,315,722
Kant,	2,439,369
Koteſalbahen has a fort,	1,229,165
Goleh,	1,136,631

This sircar furnishes 2850 *cavalry and* 26,700 *infantry.*

SIRCAR KEMAUN,

Containing 21 Mahls,

Revenue, 40,437,700 Dams.

Adown,	400,000
Bhookſyand Bhagſa, two mahls,	400,000
Baſweh,	200,000
Pachowter,	400,000
Bheekundeewar,	200,000
Bhagty,	11,000,000
Bhoory,	* *
Beteela,	10,025,000
Jhungy,	400,000
Jugram,	5,000,000
Jurryeh,	3,000,000
Javun,	2,500,000
Chawly,	* *
Sehujgur,	* *
Guzirboor,	* *
Kote Dewareh,	* *
Mulwareh,	2,500,000
Malakore, Setakhoor, and Kymoos, three mahls,	5,037,700

No account is made of the other five pergunnahs.

This sircar furnishes 3000 *cavalry and* 50,000 *infantry.*

SIRCAR

SICAR SEMBHEL,

Containing 47 Mahls,

Meaſurement, 4,047,153 Beegahs, 2 Biſwahs,

Revenue, 66,341,431 Dams,

Seyurghal, 2,892,394 Dams.

	Dams.
Amrowheh,	6,342,000
Azempoor,	2,389,478
Iſlampoor Behrow,	1,330,640
Owjahry,	697,609
Akberabad,	640,264
Iſlampoor Derkow,	429,675
Iſlampoor Durgoo,	346,348
Bijnore,	3,355,425
Bejhrong,	828,322
Perowhy,	150,000
Beſara,	200,000
Chandpoor,	4,131,071
Jilalabad,	1,470,072
Chowmaleh,	1,340,312
Chaloo,	237,809
Judwar,	828,348
Havelly Sembhel,	3,322,448
Deoreh,	1,924,837
Dehkeh,	670,364
Deyhary,	1,080,306
Dudeyleh,	210,000
Rajpoor,	700,000
Rejebpoor,	612,978
Sembhel, has a brick fort,	850,953
Sewhareh,	1,333,732
Siry,	958,769
Sehenſpoor,	644,804
Sirſaweh,	308,065
Sheerkote,	4,921,051
Shahy,	900,496
Kunderky,	674,936
Keeretpoor,	2,410,609
Cutch,	1,248,995
Gindore,	751,520
Kaber,	566,539
Kenore,	267,919
Kahnkery,	200,000
Lukhnore,	2,499,208
Leeſweh,	100,000
Moghoolpoor,	3,580,300
Munjoleh,	737,556
Mundawer,	1,256,995
Nudeeneh,	2,647,242
Nehtore,	1,738,160
Niyoodeneh,	304,675
Nerowly,	1,408,093
Humteneh,	250,000

This ſircar furniſhes 4375 *cavalry*, 50 *elephants, and* 31,550 *infantry.*

SIRCAR

SIRCAR SEHARUNPOOR,

Containing 36 Mahls,

Meaſurement, 3,530,370 Beegahs, 3 Biſwahs,

Revenue, 87,839,359 Dams,

Seyurghal, 4,991,485 Dams

	Dams.
Indery, has a brick fort,	7,078,326
Uneeſteh,	324,560
Budhonah,	3,698,041
Beydowly,	3,115,125
Bhutghunjya-wer,	2,676,407
Bhowgpoor,	2,338,120
Pooretchpar,	2,191,460
Bhooneh,	2,135,496
Bughra,	1,913,196
Bhut,	1,321,440
Tanneh Bheem,	3,578,540
Talookpoor,	222,277
Chowraſſy,	2,471,277
Jowly,	1,310,057
Jertahwel,	1,668,882
Havelly Seharun-poor, has a brick fort,	6,951,540
Deobund, has a brick fort,	641,977
Rampoor,	1,778,997
Roorky,	1,628,360
Roypoortatar,	369,080
Seekrybhoker-hurry,	3,003,311
Sirſaweh, has a brick fort,	2,516,165
Seeroot,	2,208,779
Sirowhneh,	1,590,606
Sumbeltera,	1,011,078
Serenbulry,	574,320
Ghatowly,	3,624,588
Ghody,	2,514,673
Geeraneh,	2,025,238
Gungweh,	2,029,032
Lukhnowty,	1,796,058
Mozufferabad,	4,074,460
Mangolore has a brick fort,	2,350,311
Mulhypoor,	2,244,070
Nagore,	1,337,070
Nanuteh,	724,153

This ſircar furniſhes 3955 *cavalry and* 22,280 *infantry.*

SIRCAR REYWARY,

Containing 12 Mahls,

Meaſurement, 1,155,011 Beegahs, 10 Biſwahs,

Revenue, * * *

Seyurghal, 739,268 Dams.

	Dams.
Padel,	4,114,753
Patoodehy,	2,270,080
Bhoohereh,	755,543
Tawerd, has a brick fort,	986,228
Reywary, with the Havelly, a brick fort,	11,956,847
Remaïy Chenaïy,	228,603
Kote Coſſim Aly,	3,357,930
Ghylote,	656,688
Gohaneh,	421,440
Soheneh, has a ſtone fort upon a mountain, and a hot well, which is an object of Hindoo worſhip,	3,928,364
Himraneh, has a ſtone fort upon a mountain,	682,159

This ſircar furniſhes 2175 *cavalry and* 14,600 *infantry.*

SIRCAR HISSAR FEEROZEH,

Containing 27 Mahls,

Meaſurement, 3,114,497 Beegahs,

Revenue, 55,004,905 Dams,

Seyurghal, 1,406,519 Dams.

Agrowdeh,	1,743,970
Ahrowhy,	857,357
Unghereh, has a brick fort and a place of Hindoo worſhip called Kowres,	1,576,200

Bhun-

	Dams.
Bhungeedal,	1,800,000
Poonyan,	1,200,000
Bharengy,	880,832
Perwaleh,	1,097,807
Bhetu,	440,280
Burwa,	64,680
Tahneer, has a brick fort,	933,042
Toohaneh, has a brick fort,	4,694,354
Toofam,	1,068,548
Jeneed,	5,004,749
Jimalpoor,	4,277,461
Hiffar with the Havelly, two forts, one of ſtone and the other of brick,	4,039,895
Dhateret, has a brick fort,	977,028
Sirſa, has a brick fort,	4,361,368
Seyuran,	400,000
Sudhemkeh,	171,372
Sutwany,	76,750
Shanzdekeryat,	960,111
Futtahabad, has a brick fort,	1,184,392
Gohaneh,	2,876,115
Khandeh,	1,119,364
Mehem, has a brick fort,	4,958,613
Hanſy, has a brick fort,	5,434,438

This ſircar furniſhes 6875 *cavalry and* 55,700 *infantry.*

SIRCAR SIRHIND,

Containing 33 Mahls,

Meaſurement, 7,729,466 Beegahs, 7 Biſwahs,

Revenue, 160,790,594 Dams,

Seyurghal, 11,697,330 Dams.

	Dams.
Embaleh,	4,198,094
Benore,	12,549,953
Payil, has a brick fort,	7,362,262
Bhooder,	3,103,269
Bhetundeh,	3,125,000
Pownderee,	686,870
Tehareh, has a brick fort, on the banks of the river Setlej,	7,850,809
Tahneſr, has a brick fort,	7,850,803
Jhut,	7,509,094
Jerk,	1,538,090

Khzyer-

	Dams.
Khyzerabad, has a brick fort,	12,059,918
Dowraleh,	2,188,443
Dewteh,	1,601,346
Deoraneh,	580,985
Rooper, has a brick fort,	5,005,549
Sirhind with the Havelly, two mahls, a brick fort,	12,082,630
Semaneh,	10,822,280
Senam, has a brick fort,	7,007,696
Sadhooreh, has a brick fort,	4,298,064
Sultanpoor bareh,	427,035
Shahabad,	6,751,468
Futtahpoor,	684,370
Keryat Royfemu,	1,220,090
Keythel, has a brick fort, and a place of Hindoo worſhip,	10,638,630
Gheram, has a brick fort,	6,138,630
Lodyaneh, has a brick fort on the banks of the river Setlej,	2,294,633
Muſtofyabad,	7,476,691
Muſſunker,	7,053,259
Munoorpoor,	1,830,025
Malneer,	1,060,580
Matchwareh, has a brick fort,	653,552
Hapery,	1,145,118

This ſircar furniſhes 9225 *cavalry and* 55,700 *infantry.*

TUKSEEM JUMMA

OF THE

SOOBAH OF LAHOOR.

SIRCAR DOOABEH BEYT JALENDHER,

Containing 60 Mahls,

Meaſurement, 3,279,302 Beegahs, 17 Biſwahs;

Revenue, 124,365,212 Dams,

Seyurghal, 2,651,788 Dams.

	Dams.
Aſleemabad,	458,122
Putty Dheneyat,	3,601,678
Bhoonga,	2,760,530
Bejwareh,	2,425,813
Bheloon, has a ſtone fort,	1,305,006
Birweh,	668,000
Palekwah,	200,000
Betchrytu,	160,000
Beyſaly and Khutteh two mahls,	566,366
Telown,	6,780,337
Talarpoor, has a ſtone fort,	170,388
Jalendehr, has a brick fort,	14,751,626
Chowraſy,	5,463,913
Jewra,	2,474,854
Jaſown Balakotee, has a ſtone fort,	600,000
Chitore,	313,000
Hajypoor Saryaneh,	2,693,874
Dardek,	9,707,993
Deyſooheh, has a brick fort,	4,474,950
Dedeyal, has a ſtone fort,	1,650,000
Dadeh, has a ſtone fort,	1,200,000
Derperreh,	900,000
Durdhy,	600,000
Doonnagore,	455,870
Dhenkely,	72,000
Reheemabad,	2,480,639
Rajpoor Putten,	

has

	Dams.
has a ſtone fort,	1,800,000
Sultanpoor, has a brick fort,	2,418,232
Suckhut Mundowy, has ſome iron and copper mines,	1,680,000
Soper,	1,000,000
Seebeh, has a ſtone fort,	800,000
Suren,	213,333
Sheikhupoor,	4,722,604
Sheergurh,	194,294
Iſſapoor,	346,867
Kothey,	5,546,661
Gurh Dumbaleh,	2,670,087
Koteleh,	1,680,000
Kotelehr, has a ſtone fort,	1,310,867
Kehrekdehar,	480,000
Gheyoonkhera, has a ſtone fort,	240,000
Kunkote, has a ſtone fort,	240,000
Khereh,	240,000
Ghewaſs,	586,906
Lohydehry,	563,414
Lalſinghy,	236,850
Myany Noorneh,	2,106,156
Meylſy,	1,823,559
Mahommedpoor,	1,802,558
Manſewal,	286,667
Melote,	460,620
Mudhoteh,	426,367
Nekowder,	3,710,796
Nuckrowh,	1,300,061
Nunkel,	2,315,368
Nundown,	5,300,000
Hirhaneh and Akberabad, 2 mahls,	6,032,032
Hadyabad,	519,467

This ſircar furniſhes 4155 cavalry and 79,536 infantry.

SIRCAR DOOABEH BARY,

Containing 52 Mahls,

Meaſurement, 4,580,002 Beegahs, 18 Biſwahs,

Revenue, 142,820,183 Dams,

Seyurghal, 3,923,922 Dams.

Unchereh,	500,000
Undowreh,	1,193,739
Abhypoor,	168,000
Owder,	9600

The

	Dams.
The city of Lahoor,	2,912,600
Phulwary,	452,694
Phulra,	2,413,268
Punjgramy,	1,461,630
Bhirly,	4,060,507
Ehelwal,	3,181,699
Putty Hybetpoor,	28,395,380
Buttaleh,	16,820,998
Bythan, has a brick fort,	7,297,015
Punyal,	4,266,091
Beyah,	3,822,255
Bahaderpoor,	447,750
Telwareh,	514,666
Tehndowt,	610,064
Chundrow,	263,568
Charbagh Berhy,	58,502
Jemary,	8,813,140
Jilalabad,	5,163,119
Jeht and Umbaleh, 2 mahls,	2,300,000
Jutker,	45,600
Khanpoor,	280,038
Debhawaleh,	6,280,139
Dehmehry,	1,600,000
Durweh,	240,000
Derweh Deegur,	24,000
Sungha Arwel,	544,145
Sundhewan,	5,854,649
The ſuburbs of Lahoor,	674,053
Shaphoor,	2,382,235
Sherpoor,	480,000
Ghorbutravun,	411,985
Kuſſoor,	3,915,506
Kelanoor,	8,329,111
Kanoonvahen,	3,511,499
Ghoghowal,	3,475,510
Guaſiar,	2,643,000
Kangereh, has a ſtone fort,	2,400,000
Koteleh,	182,518
Gurgerong,	16,000
Mullickſhah,	1,475,562
Mowd and Bunneh, 2 mahls,	2,400,000
Mehrore,	24,000
Hoſhyar Kernaleh,	489,372
Palem, Puttyar, Behty, Jirjur,	Theſe four pergunnahs are deſolated.

This ſircar furniſhes 31,055 *cavalry and* 129,600 *infantry.*

SIRCAR

SIRCAR DOOABEH RETCHNABAD,

Containing 57 Mahls,

Meafurement, 4,253,148 Beegahs, 3 Bifwahs,

Revenue, 172,047,691 Dams,

Seyurghal, 2,684,134 Dams.

	Dams.
Amraky Behty,	1,942,606
The lands of Bagh Roy Boocheh,	52,837
Umnabad, has a brick fort,	24,853,006
Beejnagur,	1,181,622
Birſerore,	27,978,583
Budoobhundel,	1,611,822
Putty Zuffrawal, has a fort,	3,697,338
Putty Birhely,	525,953
Bhelote,	818,182
Bhedan,	240,000
Belawereh,	240,000
Bhootyal,	96,000
Bun,	48,000
Tarel,	2,144,945
Talowndy,	1,518,227
Jeemehcheteh,	5,878,698
Chendenwerek,	6,128,631
Chotadehr,	1,391,692
Jeodehry,	815,587
Jehyoot, has a brick fort,	2,806,369
Jemmu, has a ſtone fort,	3,956,000
Jeffroteh,	* * *
Cheryjeena,	240,000
Hafezabad,	4,548,000
Khanpoor,	28,028
Dowletpoor,	115,050
Dooudbhendal,	1,725,079
Dowletabad,	241,740
Roopnagur,	410,513
Reehna,	275,550
Retchna,	8,680,742
Sahoomooly,	5,574,764
Sidehpoor,	3,127,212
Syalkote, has a brick fort,	22,090,702
Sejhrow,	362,326
Sedherah, has a high brick minaret, ſituated on the banks of a river,	7,096,710
Shanzdez Sinjrow,	1,556,480
Shoor,	2,278,940
Berhy Fettubhendal,	613,917
Fuzelabad,	136,528
Gobindal,	1,253,957
Kat-hooha,	5,888,254
Berhy Goojran,	670,936
Kalayuns,	203,964
Karnry, commonly called Sanyar,	

	Dams.
Sanyar,	1,500,000
Kherlyterly,	768,000
Lukknore,	681,818
Mungutwaleh,	3,890,690
Berhy Mahommed Dookroow,	1,127,903
Mehrore,	5,005,602
Meengree,	1,475,225
Mankote, has 4 ſtone forts,	85,119
Vun,	3,711,553
Hummeenagur,	8,391,087
Huntyal,	240,000

This ſircar furniſhes 6795 *cavalry and* 99,652 *infantry.*

SIRCAR DOOABEH JENHET,

Containing 21 Mahls,

Meaſurement, 2,633,202 Beegahs, 5 Biſwahs,

Revenue, 64,502,394 Dams,

Seyurghal, 511,070 Dams.

Inderhul,	485,418
Aghundore Umbaran,	392,000
Beheereh,	19,910,900
Bhelolepoor,	3,830,575
Booleit,	400,080
Bhinber,	1,200,900
Bhedoo,	192,000
Bohety,	57,222
Sayila and Doodyal, 2 mahls,	735,741
Shoorpoor,	3,121,546
Shukerpoor,	1,050,819
Gujerat,	8,266,150
Keryaly,	2,643,270
Ghoghar, has a brick fort,	2,320,594
Ghurry,	1,505,241
Lalore,	3,746,166
Mengely,	432,000
Metole Roy Kedary,	370,549
Heryu,	9,150,878
Hezareh, has a brick fort,	4,689,136

This ſircar furniſhes 3730 *cavalry and* 44,200 *infantry.*

SIRCAR SINDH SAGER,

Containing 42 Mahls,

Meaſurement, 1,409,979 Beegahs,

Revenue, 51,912,201 Dams,

Seyurghal, 4680 Dams.

	Dams.
Akberabad Terkhery,	5,491,738
Attock Benaris,	3,202,216
Awan,	415,970
Phurhaleh, has a ſtone fort,	5,158,109
Bil Ghazi Khan,	720,000
Balagehter,	1,000,040
Byrogehter,	48,000
Beloky Dhen,	1,316,801
Terchuckdamy,	250,575
Havelly Rhotas, has 2 forts,	6,043,140
Khuſhab,	2,702,509
Dangurry,	3,301,201
Dhenkote, here is a ſalt pit,	480,000
Derbend,	100,000
Dherab,	96,000
Dowdvut,	96,000
Reyſhan,	92,496
Shumſabad,	7,034,503
Shembala,	624,000
Futtahpoor Kalowry,	4,263,831
Gulbehlek,	2,883,253
Khiyeſs,	934,161
Kharderwazeh,	24,541
Kerchak,	961,755
Cutchakote,	340,000
Kahwan, has a ſtone fort,	192,000
Kanput,	96,000
Lunkahuſſyar,	96,000
Makhyaleh, *here is a ſalt* pit, and a ſtone fort,	384,000
Meraly,	240,000
Melote, has a ſtone fort,	133,233
Mundunpoor, has a brick fort,	24,110
Neelab,	481,305
Narmy,	38,091
Nokooſeralkehteh,	38,092
Hezareh Fereek,	1,805,342
Huttyarlunek,	300,000
Hezareh, Goojran,	

	Dams.	
ran,	270,896	*This sircar furnishes* 8553 *cavalry and* 69,700 *infantry.*
Himmut Khan Kermoon,	48,000	

SEPARATE PERGUNNAHS.

Beylote, 322,740 Dams.
Sehlore, 1,700,000 do.
Kahlore, 1,800,000 do.

TUKSEEM JUMMA

OF THE

SOOBAH OF MULTAN.

SIRCAR MULTAN,

Containing 47 Mahls,

Meaſurement, 558,649 Beegahs, 4 Biſwahs,

Revenue, 53,916,317 Dams,

Seyurghal, 5,494,236 Dams.

This ſircar furniſhes 8965 *cavalry and* 90,650 *infantry.*

DOOABEH BEYT JALENDHER,

Containing 9 Mahls,

Meaſurement, 52,090 Beegahs,

Revenue, 17,240,147 Dams,

Seyurghal, 108,884 Dams.

	Dams.		Dams.
Adam Dameh,	369,445	Kherdher,	3,058,456
Jilalabad,	299,798	Kaheeyooldy,	594,233
Deenapoor,	1,876,862	Khelookhareh,	1,201,086
Rajpoor,	92,397	*This division furniſhes* 1410 *cavalry and* 17,100 *infantry.*	
Sheergurh,	5,741,200		
Futtahpoor,	4,020,661		

DOOABEH BARY,

Containing 11 Mahls,

Measurement, 137,629 Beegahs, 13 Biswahs,

Revenue, 9,863,341 Dams,

Seyurghal, 207,382 Dams.

	Dams.		Dams.
Islampoor, has a brick fort,	1,550,896	Multan,	2,288,354
Ismailpoor,	49,932	Khutpoor,	149,578
The city of Multan, has a brick fort,	1,719,168	Degrawy,	50,146
Telembeh,	1,200,778	Shah-Alumpoor,	1,555,563
Chowkhendy,	191,054	Kaheebooldy,	490,654
The suburbs of the city of		Metyleh,	608,418

This division furnishes 775 cavalry and 14,550 infantry.

DOOABEH RETCHNAD,

Containing 6 Mahls,

Measurement, 83,229 Beegahs, 18 Biswahs,

Revenue, 5,113,883 Dams.

Irejpoor and Degrawy,	2,377,300	Kulbeh,	958,786.
Chowkhendy,	215,830		
Khutpoor,	505,398	*This division furnishes 77 cavalry and 9500 infantry.*	
Delybehty,	256,569		

DOOABEH SINDH SAGER,

Containing 4 Mahls,

Meaſurement, 34,812 Beegahs,

Revenue, 2,178,192 Dams,

Seyurghal, 13,399 Dams.

	Dams.
Iſlampoor,	373,357
Rungpoor,	1,410,737
Roypoor,	356,068
Detached villages,	38,030

This division furniſhes 220 cavalry and 2000 infantry.

PERGUNNAHS SEPARATE,

Containing 17 Mahls,

Meaſurement, 205,893 Beegahs, 13 Biſwahs,

Revenue, 18,820,255 Dams,

Seyurghal, 38,688 Dams.

Obadereh,	915,256	Futtehpoor,	330,779
Owj,	1,910,140	Kherore,	87,289
Bhoortydamel,	1,336,029	Meloot Ghazipoor,	2,400,000
Jumſheer,	348,037	Mowh, has a brick fort,	707,069
Dudaiy, has a brick fort,	2,400,000	Meroot, has a brick fort,	204,000
Dewarawel,	140,000	Mehend,	8,014,000
Doodkhan,	1,440,000		
Rajpoor,	29,854		
Repery,	1,080,000		
Seetpoor,	4,608,000		
Sewrohy,	28,800		

This division furniſhes 5800 cavalry and 57,600 infantry.

SIRCAR

SIRCAR DEYBALPOOR,

Containing 29 Mahls,

Meaſurement, 1,433,767 Beegahs, 8 Biſwahs,

Revenue, 129,384,153 Dams,

Seyurghal, 2,079,170 Dams.

This ſircar furniſhes 5210 *cavalry and* 53,300 *infantry.*

DOOABEH BEYT JALENDHER,

Containing 10 Mahls,

Meaſurement, 710,946 Beegahs, 2 Biſwahs,

Revenue, 88,808,755 Dams,

Seyurghal, 1,481,564 Dams.

	Dams.
Putten, has a brick fort,	2,628,928
Deybalpoor Luckhy, has a brick fort,	13,514,059
Dhunſhah, has a brick fort,	3,484,375
Deotur,	2,489,850
Rehmutabad,	1,825,009
Luckhy Kebooleh, has a brick fort,	4,803,817
Luckhy Kyampoor, has a fort,	2,008,274
Luckhy Kulnaky,	2,985,969
Luckhy Gograyin,	1,011,715
Luckhy Yuſkany,	3,156,759

This diviſion furniſhes 2400 *cavalry and* 20,400 *infantry.*

DOOABEH

DOOABEH BARY,

Containing 6 Mahls,

Meaſurement, 193,495 Beegahs, 9 Biſwahs,

Revenue, 1,175,393 Dams.

	Dams.		Dams.
Bherahpal,	1,175,393	Sedkheereh,	3,551,630
Bababhowj, has a fort,	2,020,256	Mundhaly,	2,703,429
Cheny,	1,200,600	*This division furnishes* 1100 *cavalry and* 14,000 *infantry.*	
Reheemabad,	1,186,714		

DOOABEH RETCHNAD,

Containing 7 Mahls,

Meaſurement, 142,856 Beegahs, 2 Biſwahs.

Revenue, 8,534,915 Dams,

Seyurghal, 5,808 Dams.

Khanpoor,	1,285,740	Fereedabad,	1,098,694
Dulchychundher,	605,557	Kherel,	1,907,069
Shahzadeh Belootch,	789,742	Mees,	2,504,182
Abidyabad,	343,932	*This division furnishes* 710 *cavalry and* 6300 *infantry.*	

SEPARATE

SEPARATE PERGUNNAHS,

Containing 6 Mahls,

Meaſurement, 386,470 Beegahs, 7 Biſwahs,

Revenue, 20,580,771 Dams,

Seyurghal, 549,970 Dams.

	Dams.
Jilalabad,	1,739,289
Jungel,	653,516
Alumpoor,	1,579,558
Feerozepoor,	11,479,404
Lucky Keboo-leh,	1,636,550
Mahommedote, has a brick fort,	3,492,454

This division furnishes 1000 *cavalry and* 12,300 *infantry.*

DOOABEH BEHKER,

Containing 12 Mahls,

Meaſurement, 282,013 Beegahs,

Revenue, 18,424,947 Dams,

Seyurghal, 60,419 Dams.

Alore, has a fort,	1,132,150
Behker, has a ſtrong fort,	74,362
Jandoleh,	3,102,709
Jetowey,	2,346,873
Durbeyleh,	1,262,761
Sunker,	1,808,628
Seywee,	1,381,930
Futtahpoor,	477,859
Ghurjaneh,	645,205
Kehreh Kakun,	2,732,331
Kakehry,	2,106,431
Manheleh,	1,353,713

This ſircar furniſhes 4690 *cavalry and* 11,100 *infantry.*

TUKSEEM JUMMA

OF THE

SOOBAH OF TATAH.

SIRCAR TATAH,

Containing 18 Mahls,

Revenue, 25,999,991 Dams.

	Dams.		Dams.
Bunder Lahery,	5,521,419	Reteneh,	842,144
Butwar,	4,932,386	Sankoreh,	2,120,097
Bahrampoor,	1,311,612	Sirsyjam,	142,641
Bowry,	434,305	Kerker,	3,328,476
Jeker,	348,462	Lekenkeyreh,	535,795
Jara,	82,390	Mujeh,	1,105,606
Durg,	2,970,441	Manjir,	1,221,752
Denkery,	315,921	Nezampoor,	352,724

SIRCAR HAJYKAN,

Containing 11 Mahls,

Revenue, 11,784,586 Dams.

Bagh Futteh,	340,173	upon Kahban,	346,783
Beyleh,	656,317	Kerorey,	529,937
Hajykan,	555,699	Lownda,	1,119,973
Jown,	3,165,418	Mundery,	3,094,269
Rahban,	742,973	Medowy,	2,552,605
Villages dependent		Nopyar,	1,280,439

SIRCAR

SIRCAR SEWISTAN,

Containing 9 Mahls,

Revenue, 15,546,808 Dams,

	Dams.		Dams.
Paler,	2,020,884	Khut,	1,329,923
Baghbanan,	1,948,152	Sewistan with the Havelly,	1,669,732
Butten,	1,902,033	Kahan,	1,640,764
Booshkan,	1,825,191	Lakhawet,	1,231,776
Junjeh,	1,978,953		

SIRCAR NUSSEERPOOR,

Containing 7 Mahls,

Revenue, 7,834,600 Dams.

Amerkote,	1,057,802	Kasar,	401,738
Telsereh,	326,104	Nusseerpoor,	1,878,126
Semadany,	3,031,530	Markundun,	623,696
Kydal,	515,904		

SIRCAR CHUCKERHALEH,

Containing 8 Mahls,

Revenue, 5,085,408 Dams.

Arpoor,	731,190	Tewary,	571,073
Chuckerhaleh,	747,175	Kehryjooneh,	508,152
Seyar,	719,207	Kekhmenawely,	491,368
Ghazipoor,	983,655	Birhee,	333,588

TUKSEEM JUMMA

OF THE

SOOBAH OF CABUL.

SIRCAR CASHMEER,

Containing 38 Mahls,

Revenue, 311,318 Kherwars, 12 Tureks of Grain, being equivalent to 62,113,040½ Dams; out of which is paid in money the value of 943,506 Kherwars, 14 Tureks, amounting to 1,251,880 Dams.

This sircar furnishes 3210 *cavalry and* 27,765 *infantry.*

TUREF MERATCH,

Containing 22 Mahls,

Revenue, 1,792,819 Kherwars, being equivalent to 35,796,122½ Dams; out of which is paid in money the value of 670,551 Kherwars, 12 Tureks, amounting to 8,875,248 Dams.

It furnishes 1620 *cavalry and* 14,600 *infantry.*

THE CITY OF SIRYNAGUR.

PERGUNNAHS situated to the east of Sirynagur,

Containing 3 Mahls,

Uneej, Bereng, and Vehy.

PERGUNNAHS situated to the north-eaſt of Sirynagur.

Containing 7 Mahls.

Owler,	Kut-har,
Phak,	Merwadun,
Dutchenpareh,	Mutten.
Khawerpareh,	

PERGUNNAHS ſituated to the ſouth-eaſt of Sirynagur,

Containing 11 Mahls.

Adeon,	Sooperſumen,
Iytch,	Shawereh,
Banhal,	Shekerweh,
Batu,	Nagam,
Deoſir,	Weer,
Zeenehpoor,	

TUREF KUMRAY,

Containing 11 Mahls,

Revenue, 1,218,799 Kherwars, 12 Tureks, being equivalent to 26,316,918 Dams; out of which is paid in money the value of 272,954½ Kherwars, amounting to 3,616,632 Dams.

It furniſhes 1590 *cavalry and* 18,165 *infantry.*

PERGUNNAHS to the north-weſt of Sirynagur,

Containing 2 Mahls,

Zeenehgur and Geyehamoon.

PERGUNNAHS

PERGUNNAHS to the ſouth-weſt of Sirynagur,

Containing 12 Mahls.

Inderkole,	Deneſoo,
Purriſpoor,	Dutchenkhawer,
Butten,	Duties,
Banekul,	Koher,
Berowey,	Kumraj,
Teelgong,	Kerohun,

SIRCAR PUCKELY,

* * *

SIRCAR SEWAD,

Divided into Beneer, Sewad, and Bijore.

SIRCAR DERUNEYUN AND ISSA KHYL,

Is a Territory ſituated to the ſouth-eaſt of Cabul, now inhabited by Afghans; formerly it belonged to the tribes of Soorany, Kerany, and Zeery.

SIRCAR KANDAHAR,

Containing 24 Mahls,

Revenue, 8114½ Toomans and 29,600 Dinars in money; 45,775 Sheep; 45 Balootchy Horſes; 3,752,977 Kherwars of Barley; 420 Kherwars of Rice; 2 Kherwars of Wheat-flour; and 20 Maunds of Ghee,

This ſircar furniſhes 13,775 *cavalry and* 65,260 *infantry.*

THE CITY OF KANDAHAR,
50,270 Toomans in money and 35,120 Kherwars of Grain.

DEPENDENCIES of Kandahar to the eaſt.

The territory of Dooky has a brick fort.
9 Toomans in money; 1900 Kherwars of Grain; 12,000 Sheep; and 15 Belootchy Horſes.

The territory of Puſheng has a mud fort.
33 Toomans in money; 3200 Sheep; and 500 Kherwars of Grain.

The territory of Shal has a mud fort.
$4\frac{1}{2}$ Toomans in money; 940 Sheep; and 770 Kherwars of Grain.

The territory of Muſtung has a mud fort.
10 Toomans in money; and 8000 Dinars; and 470 Kherwars of Grain.

The territory of Chelguzzy.
12 Toomans in money; and 415 Kherwars of Rice.

Ulous Punney, 60 Sheep;

Ulous Abdally
Formerly paid 1000 Sheep; but the Kuzzlebaſh fixed it to 100 Toomans.

Ulous Abdall,
2800 Sheep, 5 Kherwars of Rice, and 1 Kherwar of Ghee.

Ulous Jemundy, 11 Toomans and 4000 Dinars.

Rabat Beloochan, included in the city of Kandahar.

DEPEN-

DEPENDENCIES to the ſouth of Kandahar.

Kelat Bunjareh has a mud fort.
30 Beloochy Horſes, and 30 Camels.

Shurabek, 1200 Sheep.

Ulous Beyſkee, 225 Sheep.

Ulous Meerkany, 9 Toomans in money; and 3350 Sheep.

Ulous Muſtewany, 200 Sheep and 7 Maunds of Ghe

To the north of Kandahar.

The territory of Kelat Berlook has a ſtrong mu
520 Toomans and 9060 Dinars in money; 4346
1270 Kherwars of Grain; 1 Maund of Ghe
1 Maund of Rice.

Hezareh Dehleh, 1454 Sheep and 20 Kherwars o

Hezareh Dehjirbenjy, 160 Sheep.

The territory of Terreen has a ſtrong for
15,000 Sheep and 1000 Kherwars of Gr

To the weſt of Kandahar.

The territory of Gurrumſeer.
602 Toomans and 8000 Dinars in money; 1219 Kherwars of Grain.

The territory of Zemeendawer. * * *

Ulous Syeh Khaneh, 42 Toomans.

The caſtle of Kuſheknekhood, included in the city of Kandahar.

SIRCAR

SIRCAR CABUL,

Containing 22 Mahls,

Revenue, 80,507,465 Dams,

Seyurghal, 137,178 Dams.

This sircar furnishes 28,187 *cavalry and* 212,700 *infantry.*

THE CITY OF CABUL.

12,758,410 Dams.

To the east of Cabul.

	Dams.
Tooman Bekram,	9,692,410
Tooman Neyknehar,	11,894,003
Belook Kameh,	* * *

To the north of Cabul.

	Dams.		Dams.
Munde-		Tooman Lehooker,	3,193,214
[illegible]an Alysheng,	2,684,880	Tooman Budrow,	413,885
Tooman Alengar,	3,701,150	Tooman Ulsaiy,	600,000
Pooluk Bekhrad,	1,544,677	Tooman Punjmeer,	461,940
	2,045,451		

SOOBAH CABUL.

To the ſouth of Cabul.

	Dams.		Dams.
Tooman Bungiſh,	3,332,348	deiz,	2,030,032
Tooman Kohuſt,	701,620	Tooman Meydan,	1,606,799
Tooman Nughz,	854,000	Tooman Ghuzneen,	3,868,642
Tooman Gur-			

To the weſt of Cabul.

Tooman Firmul,	325,716	band,	1,57[illegible]
Tooman Damenkouh,	16,461,785	Tooman Zohak Bamiyan,	86[illegible]
Tooman Ghaur-			

A DESCRIP-

anſlator is indebted to Mr. Reuben Burrow, or the notes on the aſtronomical part of this volume. This gentleman, whoſe mathematical reputation has been long eſtabliſhed in England, has applied with great diligence to the ſtudy of the Sanſcrit language, and has acquired a perfect knowledge of the Hindoo aſtronomy, which it is hoped he will be induced to make publick.

Extract of a General Letter from the Governor General and Council, to the Honourable the Court of Directors, dated 31ſt *December*, 1785.

In the 187th paragraph of our letter of the 23d October, 1783, by the Nurbudda, we informed you of a propoſal made to us by Mr. Francis Gladwin, for the publication of a complete tranſlation from the Perſian language, of a book entitled the *Ayeen Akbery*; and we then acquainted you, that we conſented to ſubſcribe for 150 ſets of this work, on account of the Company; but ſome objections ariſing afterwards againſt the payment of ſo large a ſum from our treaſury at that time, Mr. Gladwin voluntarily waved his claim to the ſubſcription money, until your pleaſure ſhould be known.

Mr. Gladwin has lately addreſſed a letter to us, recapitulating the circumſtances which attended his firſt propoſal, ſetting forth that he is far advanced in this laborious and expenſive undertaking, the firſt and ſecond volumes of the work being already publiſhed, and ſome part of the third*; and requeſting that, in conſi-

* This work was originally publiſhed in three volumes.

deration

deration of the expence and trouble he h
jected to, we would repeat our recommen
undertaking, and intercede with your honou
for your acquieſcence in our promiſed ſubſc.

Senſible as we are of the merit of Mr. Gladwin's labours, the encouragement that is due to every undertaking which has for its end the promotion and extenſion of eaſtern literature, as well in regard to the uſe its advancement may be of to the perſons employed in your ſervice, as the knowledge it may afford to the European quarter of the globe, we cannot but repeat our earneſt ſolicitation that your honourable court will permit us to confirm the ſubſcription for 150 ſets, which we formerly promiſed to take, as we conſider our former recommendation, and the known liberality which your honourable court have ever ſhewn towards the encouragement of works of this nature, to have been the inducements which led Mr. Gladwin to commence ſo arduous a work, and thereby ſubject himſelf to a great expence, from which he could only expect to be relieved through the liberality of his employers.

A true extract,

(Signed) W. BRUERE, Sec.

INTRODUCTION.

I HAD long ſet my heart upon writing ſomething of the Hiſtory of Hindoſtan, together with an account of the religious opinions of the Hindoos. I know not if my anxiety herein proceeds from the love of my native country, or whether I am impelled by the deſire of ſearching after truth, and relating matter of fact.

At firſt my head was filled with the idle tales of Benagutty, Hafez Abroo, and other ancient authors, who have written ſtories of things that never exiſted but in their own imaginations. But at length becoming ſenſible of the ignorance of mankind, and of their evil diſpoſition towards one another, I reſolved to endeavour to eſtabliſh peace and amity. However, multiplicity of buſineſs occaſioned delay, until I undertook to write this book, which has run out to great length; and having finiſhed the Hiſtory of the Soobahs, (including a good part of the Hiſtory of Hindoſtan), I thought this a fit time for carrying into execution my long concealed intention.

Before this period, I had acquired ſome knowledge of the ſubject, but deeming that inſuf-

inſufficient, I had again recourſe to thoſe who were capable of inſtructing me, and renewed my former ſtudies.—From my ignorance of the ſignification of Hindoo terms, and the want of an able interpreter, my reſearches became painful, as I was obliged to make repeated inquiries after the ſame thing. At length, by the will of heaven, unremitted aſſiduity has obtained the object of my wiſhes.

It has now come to light, that the general received opinion of the Hindoos, being polytheiſts, has no foundation in truth; for although their tenets admit poſitions that are difficult to be defended, yet that they are worſhippers of God, and only one God, are incontrovertible points.

In order to eſtabliſh what I have here advanced, I ſhall ſet forth the various faiths and ceremonies of this immenſe multitude, that the neceſſary proofs may be found collected together, and ſtrife and animoſity be thereby moderated.

Although there have never been wanting in the world men of upright and honeſt intentions, yet from the following cauſes there have always been diſſenſions regarding this religion.

FIRST.

The difference of language, which has prevented the Hindoos, and thoſe of other nations,

tions, from comprehending the meaning of each other, and occaſioned much ſtrife.

SECOND.

The remoteneſs of ſituation, which has prevented the Hindoos from having any intercourſe with the learned of other countries.

Or if it happened that one of each met together, no communication of ideas could be effected, for want of an intermediate perſon; it being very difficult to find an interpreter ſo well acquainted with the depths of ſcience, and the various philoſophical doctrines, as to be able to explain himſelf thereon in a ſatisfactory manner. Even now, notwithſtanding his majeſty has taken ſuch pains to aſſemble the learned of all nations, who aid and aſſiſt each other in their reſearches after truth, the inconvenience ſtill remains unremedied. Where then is a perſon to be found poſſeſſed of the qualifications requiſite for this taſk?

Suppoſing the throne to be filled by a monarch reſembling Noorſheervan, who, amidſt the ſplendor of royalty, ſought after the jewel of wiſdom, ſtill there is required a Vizier like Buzerchemehr, who, diveſting himſelf of envy, found out Poozruyah the philoſopher, and ſent him into Hindoſtan under the diſguiſe of a merchant; and he, as induſtrious when abſent as if he had been preſent, did, after various reſearches and laborious inveſtigations, acquire poſſeſſion of the ſtores of knowledge.

Or

Or a taſk like this, demands an indefatigable perſon like Tumtum the Indian, who, in order to ſtudy under Plato, travelled from Hindoſtan into Greece, regardleſs of the dangers of the ſeas and deſarts; and having obtained the grand panacea, regulated the temperament of the mind as well as that of the body.

Or a man ſuch as Abul Maaſhar of Balkh, who, becoming enamoured of knowledge, preferred a foreign ſoil to his native country, and relinquiſhing eaſe for toil, travelled from Khoraſan into Hindoſtan, and acquired a variety of knowledge at Benaris, and carried back rare preſents to the ſtudious of his own country.

THIRD.

The ſubjection of mankind to their corporeal ſenſes, inſomuch that they will not allow any thing to exiſt, which they themſelves have not felt; and are ſo governed by prejudice, that they will not liſten to the relation of any thing foreign, even though it ſhould be told as a fable calculated for mere amuſement. When this is the caſe, what judgment can they form?

FOURTH.

The indolence of mankind, which induces them to prefer the little they actually poſſeſs to the proſpect of increaſing it by the fatigues of commerce, which inclines them to adopt

eaſe

eaſe and reject labour, and to forego the pains required in ſearching after knowledge; contenting themſelves with diſputes about appearances only, regardleſs how far they are conſonant with truth and reality.

FIFTH.

The habit of imitation, which people of all nations fall into, without aſking why or wherefore. Whatever they have received from their father, tutor, acquaintance, or neighbour, they conſider as the rule of conduct moſt acceptable to the Deity, and ſtamp thoſe who differ from them with the name of INFIDEL or ZENDEK.

SIXTH.

The reſerve which prevents a candid communication between perſons of different perſuaſions, and to this it is owing that no inſtance can be produced of two or three perſons meeting for the purpoſe of diſcuſſing the tenets of their reſpective creeds, and of aſcertaining the principles on which they are founded. If this communication had taken place among men of learning and candour, a rule of conduct might ere this have been fixed, by the upright deciſions of impartial juſtice.

Even monarchs, deeming the inveſtigation unimportant, have either treated it with indifference, or actuated by the pride and ſelf-conceit of ſectaries, have prohibited

free diſcuſſion and enquiry. A regard for ſelf-preſervation, therefore, induces men either to be ſilent; or to expreſs themſelves in obſcure language; or compels them to conform to the temper of the times. But if princes had evinced a diſpoſition to promote the ſearch after truth, many illuſtrious men, having no grounds for fear or apprehenſion, would have publiſhed to the world, with freedom, their ſentiments and opinions. The monarch's example is a law to all; and thus every ſect becomes infatuated with its particular doctrines: animoſity and diſſention prevail, and each man deeming the tenets of his ſect to be the dictates of truth itſelf, aims at the deſtruction of all others, vilifies reputation, ſtains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reaſon was attended to, mankind would be ſenſible of their error, and lament the weakneſs which miſled them to interfere in the concerns of each other. Perſecution, after all, defeats its own ends; it obliges men to conceal their opinions, but produces no change in them.

SEVENTH.

The ſucceſs which too often attends the wicked and ill diſpoſed, from the facility with which the profeſſions of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough: the various forms of divine vengeance

geance are inexplicable; the hiſtory of them is long and intricate; proceed to execute your original deſign of attempting to eſtabliſh peace and unanimity.

Although ſome will be diſturbed with the information they receive, others will embrace it with ſatisfaction.

Thanks be unto God, who hath no equal, I am neither of the number of thoſe who are ready to condemn the ignorant, nor averſe to praiſe thoſe who know better.

A

DESCRIPTION

OF

HINDOSTAN.

HINDOSTAN is waſhed by the ocean on the eaſt, the weſt, and the ſouth; to the eaſtward lies Malacca, together with Sumatra, the Moluccas, and many other iſlands. On the north are high mountains, part of which forms the boundary of Hindoſtan on that quarter, and the reſt belong to Turan and Iran. Beyond theſe mountains, as far as Chineſe-Tartary, are ſeveral fertile territories, particularly Caſhmeer, the two Tibbets and Kuſhtwar. The north ſide of Hindoſtan is plentifully ſupplied with rivers, ſo that it may be ſaid to have water on all quarters.

The whole extent of this vaſt empire is unequalled for the excellency of its waters, ſalubrity of air, mildneſs of climate, and the temperate conſtitutions of the natives. Every part is cultivated and full of inhabitants, ſo that you cannot travel the diſtance of a coſe without ſeeing towns, and villages, and meeting with good water. Even in the depth of winter, the earth and trees are covered with verdure; and in the rainy ſeaſon, which in many parts of Hindoſtan commences

in

in June, and continues till September, the air is ſo delightfully pleaſant, that it gives youthful vigour to old age.

Summarily, the Hindoos are religious, affable, courteous to ſtrangers, cheerful, enamoured of knowledge, fond of inflicting auſterities upon themſelves, lovers of juſtice, given to retirement, able in buſineſs, grateful, admirers of truth, and of unbounded fidelity in all their dealings. Their character ſhines brighteſt in adverſity. Their ſoldiers know not what it is to fly from the field of battle; but when the ſucceſs of the combat becomes doubtful, they diſmount from their horſes, and throw away their lives in payment of the debt of valour. Frequently they hamſtring their horſes, to deprive themſelves of the means of flight; and thus rendered deſperate, ſoon bring the battle to a ſucceſsful iſſue. They have great reſpect for their tutors; and make no account of their lives, when they can devote them to the ſervice of God.

They one and all believe in the unity of the Godhead; and although they hold images in high veneration, yet they are by no means idolaters, as the ignorant ſuppoſe. I have myſelf frequently diſcourſed upon the ſubject with many learned and upright men of this religion, and comprehend their doctrine, which is, that the images are only repreſentations of celeſtial beings, to whom they turn themſelves whilſt at prayer, to prevent their thoughts from wandering; and they think it an indiſpenſable duty to addreſs the Deity after that manner.

In all their prayers, they implore bleſſings from the ſun.

They conſider the Supreme Being to be above all labour, believing Brahma to be the creator of the world;

world; Biſhen its providence and preſerver; and Roodre (who is alſo called Mahadeo) its deſtroyer.

One ſect believes that God, who hath no equal, appeared on earth under the three above-mentioned forms, without having been thereby polluted in the ſmalleſt degree; in the ſame manner as the Chriſtians ſpeak of the Meſſiah.

Others hold, that all three were only human beings, who, on account of their ſanctity and righteouſneſs, were raiſed to theſe high dignities.

Without compliment, there are to be found in this religion, men who have not their equal in any other for their godlineſs, and their abſtinence from ſenſual gratifications.

They reckon the univerſe to have had no beginning; but ſome of them believe that it will have an end, as will be ſpoken of hereafter.

It is aſtoniſhing, that if any man of another caſt wants to become a Brahmin, he is not allowed; neither may a Brahmin change his caſt.

They have no ſlaves among them.

When they go to war, or are attacked by an enemy, they put all their women together in one place, which they ſurround with wood, ſtraw, and oil; and ſome ſtony-hearted men are left with them, who, when thoſe engaged in battle have no hopes of preſerving their lives, ſet fire to the pile, and reduce the women to aſhes.

If any perſon in diſtreſs flies to them for protection, although he be a ſtranger, they take him by the hand,

and will defend him at the expence of their property, reputation, and life.

Formerly it was the cuſtom to decide the fate of battle by ſingle combat; but now this method is not followed.

The greateſt part of this empire is arable land; and in ſome places the ſoil has ſuch ſtrength that they always cultivate the ſame ſpot, without there being any difference in the crops. In many places they have three crops of rice in a year, and in ſome even more. The vine bears fruit in the firſt year.

In Hindoſtan are many mines of diamonds, rubies, gold, ſilver, copper, lead, and iron. It abounds in odoriferous plants, and has great variety of fruit trees. They manufacture various kinds of cloths and ſtuffs. their elephants are the beſt in the world; in many parts they breed horſes equal to Arabs; and their oxen are exceedingly fine.

But they were notorious for the want of cold water; the intolerable heat of their climate; the ſcarcity of grapes and melons; and that they had not any manufactures of carpets; neither did they breed camels. His majeſty remedied all theſe evils and defects. He taught them how to cool water by the help of ſaltpetre, and had ſnow and ice brought from the northern mountains. He ordered mats to be woven of a cold odoriferous root called *Khuss*, of which are formed convenient apartments, and when wetted with water on the outſide, thoſe within enjoy a pleaſant cool air in the height of ſummer. Gardeners were brought from Iran and Turan, who cultivated the vine, and various kinds of melons. The manufactures of ſilk and woollen carpets were introduced, together with that of brocades; and now the breed

breed of camels is ſuch, that they excel the Arabian Bokhtu.

Having now ſpoken in a ſummary way of Hindoſtan and the Hindoos, I ſhall proceed to treat of ſome particulars in a fuller manner; but ſtill this muſt be conſidered as only a little of much, one out of a thouſand.

OF THE CREATION.

Of the various changes which the univerſe has undergone, there are no leſs than eighteen different opinions; but it will be ſufficient to ſpeak of three of them.

THE FIRST OPINION.

God, who hath no equal, took upon himſelf the form of man, who is Brahma. He by his will created four ſons, Singh, Sunden, Suntoakomar, and Sunnatun. And Brahma commanded thoſe four ſons to employ themſelves in acts of creation. But they being ſtrongly attached to the preſence of Brahma, did not execute this command. At which Brahma was wroth, and cauſed another form to iſſue from his forehead, whom he called Mahadeo. But neither was he found fit for the taſks of creation. Then Brahma of his will created ten other ſons; beſides whom there iſſued from his own body two forms, one male and the other female. The name of the man is Munnoo, and of the woman Sutrooka, and theſe are the progenitors of the human race.

THE SECOND OPINION.

God manifeſted himſelf under the form of a woman, who is called Mahaletchmeen. From the eſſence of Mahaletchmeen proceeded three attributes, the firſt called Sut, the ſecond Ruj, and the third Tum. And when Mahaletchmeen willed that the world ſhould be created,

created, ſhe united herſelf with Tum, and produced another form, called Mahakalee, and who is alſo named Mahamya. And by joining herſelf with Sut, another form appeared, called Sirſootee. After this Brahma iſſued from Mahaletchmeen, under the form of a man, and Sree under the form of a woman, who is alſo called Sawuteree. Then from Mahakalee iſſued Mahadeo, under the form of a man, and Teeree under the form of a woman. This latter is alſo called Mahabedya, and likewiſe Kamdheen. From Sirſootee iſſued Biſhen, under the form of a man, and Gowree under the form of a woman. Then Mahaletchmeen willed that the luſts of the fleſh ſhould operate. Teeree united with Brahma; Gowree with Mahadeo; and Sree with Biſhen. The conjunction of Brahma and Teeree produced an egg, which Mahadeo divided into two parts. Of one half are formed the Dewtah, Diyit, and others who are celeſtial beings; and of the other half are formed mankind, and all other living creatures, together with plants and inanimate bodies.

The Third Opinion.

And this is the one moſt generally received.

In the book called Soorej Sudhant, which was complied ſome hundred thouſand years ſince; it is thus related:

Towards the end of the Sut Jowg, lived Mydeyit, who, from the contemplation of the various parts of the univerſe, became filled with wonder and amazement; and, in order to learn all the realities of the creation, inceſſantly ſupplicated the ſun for that purpoſe, for the ſpace of a thouſand years. After ſuffering great anxiety, the illuminator of heaven and earth appeared to him under a beautiful form, and aſked him what was his deſire. Mydeyit anſwering, ſaid, "Draw back the veil that conceals the wonders of the ſtars and of

of the heavens; diſcover to me the things that are hidden; inſtruct me in the divine myſteries; and beſtow upon the ignorant the light of knowledge." The celeſtial form replied, "Employ yourſelf in a certain place in worſhipping me, when quickly a form ſhall appear, who will inſtruct you regarding theſe things."

Mydeyit, in the manner commanded, was praying in the appointed place near the cloſe of the Sut Jowg, when the promiſed figure appeared to him. Mydeyit made enquiries from him regarding the upper and the lower regions, and other truths; and received ſatisfactory information upon all theſe points. A collection was made of the queſtions and anſwers, which form the book called Soorej Sudhant. To this day all the aſtronomers of Hindoſtan rely entirely upon this book.

In this book it is ſaid that the creation commenced from the ſun, this luminary being conſidered as a repreſentation of God.—They ſay that God formed a hollow ſphere of gold, compoſed of two parts, to which he imparted a ray of his own light, and it became the ſun. The ſun produced the twelve celeſtial ſigns, and the ſigns produced the four Bedes. Then were created the moon, the akaſs, air, fire, water, and earth, in the order here mentioned. Then from the akaſs was produced the planet Jupiter; air produced Saturn; fire, Mars; water, Venus; the earth, Mercury; and from the ten human doors proceeded the other parts of the creation. By the ten doors are meant the two eyes, the two ears, the noſe, the mouth, the navel, the fore-end, the hind vent, and the aperture in the crown of the head, which in holy men, opens at the time of their death. His majeſty has added to the above the two apertures of the breaſts, increaſing the number to twelve. After a length of time the human race became of four kinds, in the manner that ſhall hereafter be related.

ASTRO-

ASTRONOMY.

Of the Upper and the Lower Regions.

THE Hindoo philoſophers maintain that the elements are of a circular form, and they add a fifth, to which they give the name of *Ahass*. The *Ahass*, they ſay, encompaſſes the univerſe, and pervades all nature. They do not reckon any number of heavens, but like Ptolemy in his Almageſtum, ſay that they are formed of circles.

They divide the Zodiac into twelve equal parts, and call each diviſion *Rass*.

Signs of the Zodiac.

1 Meykh,	Aries.
2 Brikh,	Taurus.
3 Mit-hun,	Gemini.
4 Kirkh,	Cancer.
5 Singh,	Leo.
6 Kunnyan,	Virgo.
7 Tola,	Libra.
8 Britchuck,	Scorpio.
9 Dhun,	Sagittarius.
10 Mucker,	Capricornus.
11 Koomb,	Aquarius.
12 Meen,	Piſces.

The Perſian, the Egyptian, and the Grecian philoſophers ſay, that the heavens are beings, that they are formed of a tranſparent ſubſtance, which is neither ſubject to increaſe nor decreaſe, whoſe conſtituent particles can neither ſeparate nor coaleſce, nor are liable to decay or alteration; that they are neither pliant nor hard, that they cannot be recreated, and that they are not compounded, but ſimple. They poſſeſs not heat, cold, moiſture, nor dryneſs, neither have they gravity nor

nor levity. They have not only life, but are alſo endowed with reaſon, and are not ſubject to anger, or any kind of deſire. The number of the heavens, according to ſome of theſe philoſophers, is eight, others ſay nine, whilſt others increaſe them to eleven.

The Hindoo philoſophers ſay, that the fixed ſtars and the planets are beings, that they are formed of water, congealed like hail, and borrow their light from the ſun. Some indeed aſſert that they derive their light from the moon, and believe each to be under the influence of a celeſtial ſpirit. Others think that the ſtars are the ſouls of men departed this life, and raiſed to this high dignity in reward for their virtues and auſterities.

NAMES OF THE PLANETS, AND DAYS OF THE WEEK.

1 Addittee,	*Sunday*,	The ſun.
2 Soom,	*Monday*,	The moon.
3 Mungul,	*Tuesday*,	Mars.
4 Boodh,	*Wednesday*,	Mercury.
5 Beerhuſput,	*Thursday*,	Jupiter.
6 Shookur,	*Friday*,	Venus.
7 Sheneeſcher,	*Saturday*,	Saturn.

Each day of the week is named after the planet that rules it, with the addition of *war* (day.) Thus Sunday, which begins their week, is called Adittwar, and Monday Soomwar, &c.

OF THE USE OF THE GHURRYAL.

The Ghurryal is an inſtrument made of Huſt Joaſh, reſembling a frying-pan, only ſomewhat thicker, and is ſuſpended by a ſtring, but no one may have it rung without the royal permiſſion. When his majeſty travels, or any of the nobility who have obtained permiſſion, the ghurryal makes part of the equipage.

THE

The Hindoos divide the day and night into four parts, each of which they call pehr. In many countries the pehr never exceeds nine ghurries, nor is less than six; and this ghurry is the sixtieth part of a day and night. The ghurry is divided into 60 pul, and the pul is subdivided into 60 beepul.

The method of measuring a ghurry. They make a vessel of brass, or any other metal, 100 tanks in weight. It is in the shape of a cup, narrow downwards, and perforated at the bottom, so as just to admit a golden pin, that weighs one mashah, and is in length the breadth of five fingers. The vessel is twelve fingers in diameter. It is put into a bason of pure water, in a place where it cannot be affected by the wind, or shaken by any accident. When the vessel is full of water, one ghurry is elapsed; and in order to give information thereof to those who are far or near, one stroke is given upon the ghurryal; for two ghurries two strokes, and so on. When a pehr is past, they first ring the number of ghurries in that pehr, slowly, and then reiterate them quicker. The emperor Baber, in his commentaries, says as follows: "formerly at the end of every pehr, they rang only the number of ghurries, so that the pehr was not known. I commanded that in future, after striking the ghurry, they should also ring the number of the pehr."

The Hindoos say, that a man of temperate habit, in full health, respires 360 times in the space of a ghurry, or 21,600 in the course of a day and night.

The Order of the Elements.

First is earth, over which is placed water, but not so as to cover all parts of it; over this is fire, and over that air, but its concave is not spherical.

The Hindoos divide the air into eight kinds: 1. Bohoobaiy

hoobaiy, [illegible] the air to the distance of forty-eight cose from the surface of the earth, and it produces clouds, rain, and lightning. 2. Abeh, which is the air extending from that last-mentioned to the body of the moon. 3. Jheh, that which reaches from the last-mentioned to Venus. 4. Sooneyeh, that which extends from Venus to the Sun. 5. Sobeh, that which reaches from the Sun to Mars. 6. Purrehbeh, from Mars to Jupiter. 7. Purrehbeh, from Jupiter to Saturn. 8. Purbhanib is the air which lies betwixt Saturn and the fixed stars, and it is the revolution of the Purhanib from [illegible] west that occasions day and night. The other seven winds have a diurnal motion from west to east. But the most intelligent say that these seven, also, revolve from east to west; they however agree as to the height of each.

The Akass is situated above all these, and has no limits.

The mean motions, which the Hindoos call Mudhum, they make to differ from the Greeks, in the seconds and thirds. According to the Soorej Sedhant, which makes the day and night to commence from midnight, the following are the calculations of the mean motions.

	Degrees.	*Minutes.*	*Seconds.*	*Thirds.*
The Moon, - -	13	10	34	53
Mercury, - - -				
Venus, - - - -	0	59	8	10
Sun, - - - -				
Mars, - - - -	0	31	26	28
Jupiter, - - -	0	4	59	9
Saturn, - - - -	0	2	0	23

According

According to the Greeks.	*Degrees.*	*Minutes.*	*Seconds.*	*Thirds.*
Moon - - - -	13		5	2
Mercury - - -				
Venus, - - - -	0	0	0	19
Sun, - - - -				
Mars, - - - -	0	0	27	40
Jupiter, - - -	0	0	0	16
Saturn, - - - -			0	35

The Hindoos in general maintain, that the motion of the planets is voluntary; and they conſider them all to have equal velocity. Their motion, in the courſe of a night and day, is 11,858 jowjens and 3 coſe, their progreſs being from weſt to eaſt. Their periods differ according to the extent of their orbits. Their paths lie one above each other.

Some of the Hindoos conſider the progreſſive motion of the fixed ſtars to be the ſame as that of the planets, but, contrary to the Greeks, they ſay that the ſtars in the zodiac advance in one year 54 ſeconds, or one degree in the courſe of 66 years and 8 months. Thoſe which are not included in the zodiac, when they have moved from the 10th of Aries to the 27th, or according to others, to the 24th degree, have a retrograde motion till they return to the 28th degree of Piſces, after which they come again to Aries; and this is invariable. The conſtellation of the great bear, in the Hindoovy language *Supputrigh*, has a preceſſion in one year from weſt to eaſt, of 17 ſeconds and 47 thirds, or one degree in the courſe of 206 years and 6 months*.

A par-

* The author here talks, as if he was not well acquainted with this particular part of aſtronomy: the motion of 54 ſeconds annually, ſuppoſed by the Hindoos, is a motion in longitude common to all

A particular ſect believe all the phenomena to depend ſolely upon the power of the Almighty.

The ancient Greek philoſophers were ignorant of the progreſſion of the fixed ſtars, excepting Ariſtotle and Hipparchus, who knew ſomething of the preceſſion of ſome of the ſtars near the zodiac, but were not able to calculate the time. Ptolemy made the fixed ſtars to advance a degree in the ſpace of one hundred ſolar years. Ebn Aalum, and ſome others, reckoned 60 ſolar years. Naſſereddeen Touſſy agrees with the laſt; but Mohyeddeen Meghreby, at the ſame obſervatory, found that Aldebaran, the Scorpion's heart, and ſome other ſtars, advanced a degree in 66 years. In the tables of Ulugh Beg, it is made to be 70 Yedzigird year, which year is 365 days exactly.

all the ſtars, except ſome few that have particular motions of their own, whoſe cauſes are yet undiſcovered; but the retrograde motion, he mentions, is the variation of right aſcenſion; and this is different at different times in the ſame ſtar, and likewiſe variable on account of the latitude in different ſtars; but it is not true that ſuch ſtars as are out of the zodiac have the retrograde motion he ſpeaks of, for none are ſubject to it, but thoſe that are included within a circle deſcribed about the pole of the ecliptic, at the diſtance of the obliquity for that particular time; and of ſuch ſtars, though the longitude may be any quantity at pleaſure, the extreme points of right aſcenſion will always be within certain limits, depending on the latitude of the ſtar, which can never be greater than a ſemicircle, but may be leſs than any quantity aſſigned: In ſhort, if two circles be drawn through the poles of the equator to touch the ſtar's parallel of latitude on oppoſite parts, they will determine the limits of right aſcenſion; and if they are drawn through two ſucceſſive places of a given ſtar, the ratio of the motion in longitude to the motion in right aſcenſion, is alſo aſſignable: and hence it is alſo obſervable, that the "*Supputrigh*" cannot be "*Conſtellation;*" but muſt be a particular ſtar; and though it may have the velocity the author mentions, at one time, at others its motion muſt be different: however, it is evident that the ſtar being known, its ſituation is determinable from its velocity, and thence alſo the time when the ſtar had that particular ſituation, with other curious matters, &c. &c. B.

The Orbits of the Planets, according to the Hindoos.

	Jowjens.	*Coſe.*
Moon,	324,000	0
Mercury,	1,043,207	3
Venus,	2,664,636	2 and a fraction.
Sun,	4,331,500	and a fraction.
Mars,	8,146,960	3
Jupiter,	11,375,764	1
Saturn,	127,668,255	1 and a fraction.
A fixed ſtar,	259,890,012	0

3 Muſtard ſeeds	make one	Barley corn.
8 Barley corns		Inch.
24 Inches		Cubit.
4 Cubits		Duddun.
2000 Duddun		Coſe.
4 Coſe		Jowjen.

The Mansions of the Moon.

The Hindoos call the moon's manſions Nekihter, and they are 27 in number, each contains 13 degrees 20 minutes.

Manſions.	*Number of Stars.*	*Manſions.*	*Number of Stars.*
1 Oſhoonee,	3	11 Poorbapahluggonee,	2
2 Bhirnee,	3	12 Ooterapahluggonee,	2
3 Kirteka,	6	13 Huſt,	5
4 Rokeenny,	5	14 Chittera,	1
5 Mirguſſir,	3	15 Sowatee,	1
6 Ardera,	1	16 Beeſhakha,	4
7 Poonerbuſs,	4	17 Unnooradha,	4
8 Powkh,	3	18 Jeyſhdha,	3
9 Aſhleekha,	5	19 Mool,	11
10 Mugha,	5	20 Poorbakahdha,	4

Manſions.	*Number of Stars.*	*Manſions.*	*Number of Stars.*
21 Ooterakahdha,	3	27 Rewtee, - - -	32
22 Sherrown, - - -	3		
23 Dhunſhittah, - -	4	Altogether 221 ſtars,	
24 Shutbehkha, -	100	which the moon paſſes	
25 Poorbahbhaderpud,	2	through in the courſe of	
26 Ooterabhaderpud,	2	a month.	

The moon never remains longer than $65\frac{1}{2}$ ghurries, nor leſs than $54\frac{1}{4}$ ghurries, in any one nekihter.

For ſome particular purpoſes, 3 degrees and 20 minutes of the 21ſt nekihter to the 48th minute of the 22d nekihter, are formed into a manſion, and which is called Abehjit.

The Greeks reckoned 28 manſions, making each to contain 12 degrees 51 minutes and 26 ſeconds.

TABLE OF THE MOON'S MANSIONS, ACCORDING TO THE GREEKS.

Manſions.		*Number of Stars.*	*Magnitudes.*
1	Shirteen, - - -	2	3
2	Buteen, - - -	3	5
3	Althuraiya, - -	6	5
4	Dubberan, - - -	1	1
5	Huckaah, - - -	3	0
6	Sehabeehuckaah, -	4	6
7	Zoraa, - - - -	2	4
8	Nuſſerah, - - -	2	4
9	Turfah, - - - -	2	4
10	Zubhah, - - -	4	0
11	Zoberah, - - -	2	2 & 3
12	Surfeh, - - -	1	1
13	Awa, - - - -	5	3

Manſions.		*Number of Stars.*	*Magnitudes.*
14	Sumack, - - -	1	1
15	Akur, - - -	3	4
16	Zubana, - - -	2	2
17	Ekleel, - - -	3	4
18	Kulub, - - -	1	2
19	Sowlek, - - -	2	2
20	Naaim, - - -	4	3
21	Buldeh, which is a round ſpot of the ſky.		
22	Saadzabeh, - -	2	3
23	Saadbulaw, - -	2	3 & 4
24	Soaoud, - -	2 or 3	3 & 5
25	Ajyneh, - - -	4	3
26	Mukudum, - -	2	2
27	Mowucker, - -	2	2
28	Raſha, - - -	1	3
		66	

Or altogether 67 ſtars.

THE MAGNITUDES OF THE FIXED STARS.

The Hindoo philoſophers divide the ſtars into ſeven magnitudes, meaſuring as follows:

DIAMETERS.

Magnitudes.	*Minutes.*	*Seconds, or Jowjens.*	*Coſs.*	*Dudduns.*	*Cubits.*	*Inch.*
1	7	3 or 900,239	2	700	0	0
2	6	15 or 750,199	2	1250	0	0
3	5	30 or 660,175	2	1580	0	0
4	4	0 or 480,127	3	238	2	2
5	3	0 or 360,095	0	678	3	13
6	2	0 or 240,063	3	1119	1	1
7	1	0 or 120,031	3	1559	2	12

According to ſome of the Greeks, the diameter of one of

of the largeſt ſtars is ſix times that of one of the ſmalleſt degree. But herein they were greatly miſtaken, it being well known to thoſe who are acquainted with the dimenſions of the ſtars, and their diſtances from each other, that a ſtar of the 2d degree of the 1ſt magnitude is ſix times larger than one of the 3d degree of the 2d magnitude. And Euclid, in the laſt propoſition of the twelfth book of his Elements, ſays, "If the diameter of one circle be equal to the half of that of another, the leſſer circle will be $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{8}$. Or if the diameter of one be only a third of the other, then will it be $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{1}{3}$ or $\frac{1}{27}$, and ſo on."

Therefore, if it be as thoſe have conjectured, the body of a ſtar of the firſt degree will be more than ſix times bigger than a ſtar of the ſixth degree, ſo that this calculation is very wide of the truth.

The largeſt ſtars which have been obſerved, are, according to the Greeks, two hundred and twenty-two times as big as the earth; and the ſmalleſt, twenty-three times as big as the earth. The fixed ſtars are ſo numerous, that they have not all been numbered; but 1022 have been obſerved.

Magnitude.	*Number.*
1	15
2	45
3	208
4	474
5	49

Beſides 14 whoſe degrees have not been aſcertained; five of which are dim, and nine almoſt dark. This is taken from Ptolomy.

But according to Abdalrahman Ben Omar al Soofee, they are as follows:

Magnitude.

Magnitude.			*Number.*
2	-	-	37
3	-	-	200
4	-	-	421
5	-	-	267
6	-	-	70

Beſides four dim ſtars.

Of the Deeps, or Islands.

The Hindoo philoſophers ſay, that the terreſtrial globe contains ſeven deeps or iſlands, encompaſſed by ſeven ſeas. The whole land and water meaſuring 7,957,752 jowjens.

The iſland of Jummoodeep is encompaſſed by the ocean. It is the habitation of the human race, and the greateſt part of the brute creation. Half of the ocean they conſider as belonging to Jummoodeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The ſuperficial contents of this iſland, including the water, is 3,978,875 jowjens, of which 417,360 jowjens are water, and the reſt land. They ſay alſo, that in the centre of this deep is a golden mountain, of a cylindrical form. That part of the mountain which appears above the ſurface of Jummoodeep, and which meaſures 84,000 jowjens, they call Sommeir; and they believe that the different degrees of paradiſe are on the ſides and ſummit of this mountain. This is the account given by thoſe who believe in fables; but the learned among them believe, with the Greeks, that the higheſt mountain does not exceed $2\frac{1}{2}$ pharſangs. The Hindoos believe, that it deſcends as far beneath as it riſes above the ſurface of the earth. The lower part they call Budwanel, and tell ſtrange ſtories concerning it.

Shakdeep; one ſide of which is bounded by half of the ocean. It meaſures, including its ſea, 427,424 jowjens.

jowjens. Beyond this deep is a ſea of milk, the contents of which are 810,097 jowjens.

Shalmuldeep meaſures 320,120 jowjens. The ſea which lies next beyond it is of milk-curds, and meaſures 633,553 jowjens.

Kuſhedeep meaſures 286,749 jowjens. The ſea that lies beyond it is of ghee, and meaſures 459,792 jowjens.

Karownchehdeep meaſures 181,684 jowjens. The ſea beyond it is of the juice of ſugar-cane, and meaſures 250,504 jowjens.

Goomieduckdeep meaſures 86,580 jowjens. Beyond it lies the ſea of wine, meaſuring 81,648 jowjens.

Phowkerdeep meaſures 14,204 jowjens. Beyond it is the river of freſh water, meaſuring 28,160 jowjens.

Each ſea meaſures in breadth 103 jowjens, and each of the iſlands, beyond Jummoodeep, is in breadth 70 jowjens. In theſe laſt ſix deeps they place the different degrees of hell.

They ſay that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

* *A particular Deſcription of Jummoodeep.*

A number of fables being related of the other ſix deeps, which cannot poſſibly be reconciled to reaſon, I ſhall confine myſelf to a few particulars concerning Jummoodeep.

On the four quarters of the earth, at the extremities of the equinoctial lines, where it is bounded by the ocean, they place four cities encompaſſed with walls, built

built of bricks of gold, viz. Jumkote, Lunka, Siddahpore, and Roomuck.

Jumkote is that from whence they begin to reckon the earth's longitude, in the ſame manner as the Greeks begin from Gungdudj; but I am ignorant for what reaſon they do ſo*.

Theſe four places are ſituated at the diſtance of 90 degrees from each other; thoſe that are oppoſite to each other being diſtant 180 degrees.

The mountain of Sommeir is centrical to the four, being 90 degrees from each.

The north ſides of theſe four cities lie under the equator, which in the Hindovee language is called *Nickwutbirt*. This is an arch which paſſes over the zenith of the inhabitants of thoſe four cities, and the ſun, twice in the year, culminates in this point; and the day and night throughout the year are nearly equal. The ſun's greateſt altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Jumkote, and returns to Lunka. When the ſun is on the meridian at Jumkote, he begins to riſe at Lunka, ſets at Siddahpore, and it is midnight at Roomuck; and ſo on. There being 15 ghurries diſtance between each of thoſe cities.

In the northern direction, from Lunka to Sommeir, are three mountains, Heemachel†, Heemakote, and

* The reaſon is very evident; for the time at Lunka was reckoned from ſunriſe, and by taking Jumkote for the beginning of longitude, the time of the day at Lunka always ſhewed the longitude of the place that had the ſun then upon the meridian. B.

† Heemachel ſeems to be the Rhymmicis mountains, &c. of Ptolomy: Heemakote ſeems to be the part of the Imaus and the Emodi mountains; and Nekh the Deenis, &c. of Ptolomy. B.

Nekh,

Nekh, and each of theſe mountains extend to the ocean on the eaſt, and on the weſt.

In the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

Between Jumkote and Sommeir is a mountain called Malwunt, which unites with Nekh and Neel.

There is alſo a mountain between Roomuck and Sommeir, called Gundahmadun, and which likewiſe unites with Nekh and Neel.

Many wonderful ſtories are told of theſe mountains, too long to be contained in this volume. But ſomething ſhall be ſaid of what lies between Lunka and Heemachel; which tract is called Behrutkhund.

Behrut was a great monarch, and gave name to this country. From Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more ſo than the laſt four, on account of the extreme coldneſs of the climate beyond this degree.

According to the belief of theſe people, one celeſtial degree is equal to fourteen jowjens, by which rule of calculation theſe 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprifing 12 degrees of latitude, they call Kinnerkhund.

The tract between Heemakote and Nekh, comprifing 12 degrees, they call Hurrykhund.

The tract between Siddahpore and Serungwunt, comprifing 52 degrees of latitude, they call Koorkhund.

The

The tract between Serungwunt and Sookul, comprising 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold.

The tract between Sookul and Neel, comprising 12 degrees of latitude, they call Rummeekhund.

The tract between Jumkote and Malwunt, comprising 76 degrees of longitude, they call Budrasookhund.

The tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietmal.

The tract bounded by Malwunt, Gundahmadun, Nekh, and Neel, each side measuring 14 degrees from Sommeir, they call Illawurtkhund.

The square measurement of each of these nine khunds are equal, although some are narrower than others.

Four other mountains surround Sommeir, viz. Mindu on the east, Suhgundah on the south, Beepul on the west, Sooparss on the north. The height of each is 18,000 jowjens.

Having spoken of the nine divisions of Jummoodeep, something more shall be said of the first, or Bherutkhund.

Between Lunka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder, Sookole, Moolee, Redheck, Perjatter, Sheshej, and Binder.

The tract between Lunka and Mehinder, they call Indrekhund. What lies between Mehinder and Sookole,

kole, is Koofeirkhund. Sookole and Moolee, include Tanieberpurrunkhund. The country between Moolee and Redheck, is Gobhiſtmuntkhund. Between Redheck and Perjatter, is Nagkhund. Between Perjatter and Sheſhej, lies Soomkhund. The country between Sheſhej and Binder they divide into two equal parts, the eaſtern called Komarkhund, and the weſtern Barenkhund.

Other Divisions.

The Hindoos alſo divide the world into three regions. The uppermoſt region they call Soorglogue, and believe it to be a place where men receive the reward of their good actions in this world. The middle region is Bhologue, being the part inhabited by mankind. The inferior region they call Patall, and make it to be the place of puniſhment, for bad actions in this life.

The learned among them ſay, that the univerſe is made up of ſuperficies, which they divide into fourteen regions.

The Seven Superior Regions. 1. Bhoologue. 2. Bhowurlogue. 3. Songlogue, 4. Mahrlogue. 5. Junnoologue. 6. Tuppoologue. 7. Sutlogue.

The Seven Inferior. 1. Atul. 2. Bitul. 3. Sootul. 4. Tullatul. 5. Mehatul. 6. Reſatul. 7. Pattall.

Wonderful fables are told of the inhabitants of each region, too long for inſertion here.

They alſo divide the world into ſeven ſeas and ſeven iſlands. Of Jummoodeep they all give nine ſubdiviſions, but differ very much in their arrangement and extent, inſomuch that ſome increaſe the height of the mountain Sommeir to 84,000 jowjens, and the breadth

to

to 16,000 jowjens. It is the general belief that this mountain deſcends as far below the ſurface of the earth as it riſes above it.

They in general believe Behrutkhund to be the only part of Jummoodeep that is inhabited by the human race. But ſome ſay, that beyond the ocean, there is a land of gold inhabited by mortals, who invariably live to the age of one thouſand years, and never ſuffer ſickneſs nor ſorrow, neither are they ſubject to fear, avarice, or ignorance. They never ſpeak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and ſtriving to prevent the wiſhes of one another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful ſtories are told of this iſland, to which thoſe who judge from common appearances refuſe to liſten, but they who worſhip God, and know his almighty power, are not aſtoniſhed at the relation.

They alſo divide Koomarkhund into two parts. The firſt, where the antelope is not to be found, they call Muleetchdeys, and conſider it as a place not fit to be inhabited. The part where the antelope lives, is called Jugdeys. This they again ſubdivide into four parts. 1. Arjawurt, bounded on the eaſt and weſt by the ocean, and on the north and ſouth by a long chain of mountains of Hindoſtan, 2. Mudehdeys, bounded on the eaſt by Allahabad, on the weſt by the river Benaſſa, (at the diſtance of 25 coſe from Tahnefir,) and on the north and ſouth by the above-mentioned mountains. 3. Berehmekdeys contains the following places: 1. Tahnefir and its dependencies, Beerat, Cumpalah, Mehtrah, and Kenoje, 4. Brihmawurt lies between the rivers Sirſooty and Roodrakuſſy.

GENERAL

General DESCRIPTION of the EARTH.

Some of the Hindoos believe the earth to be ſpherical, and that its centre is the centre of the univerſe; and they ſay that all inequalities of its ſurface, occaſioned by accidental violence of winds or waters, are ſo inconſiderable as not to make any material alteration in its form. They reckon the circumference of the earth 5059 jowjens, 2 coſe, and 1154 dunds.

The ancient Greeks computed the circumference of the earth to be 8000 pharſangs, and the diameter $2545\frac{1}{7}$ pharſangs. The modern Greeks make the circumference 6700 pharſangs and a fraction. In both calculations the pharſang is reckoned to be three miles.

The Hindoo Proportion between the Diameter and the Circumference of a Circle.

The diameter being multiplied by 3927, the product is to be divided by 1250, when the quotient will be the circumference of the circle. *To find the diameter of any given circle*, they multiply the circumference by 1250, and divide the product by 3927; when the quotient will be the diameter.

Hindoo Terms.

Circumference,	*Chucker.*	Diviſor,	*Bhag.*
Diameter,	*Beeyass.*	Quotient,	*Lubdeh.*
Multiplier,	*Goont.*		

The Hindoos are not ignorant of the rule, which has been handed down among the Greeks from Archimedes; which is, that the circumference is to the diameter as ſeven to twenty-two, or about thrice the diameter and one-ſeventh. They multiply any given diameter by twenty-two, and dividing the product by ſeven, the quotient is the circumference. And in order to learn the diameter, they multiply the circumference

rence by ſeven, and dividing the product by twenty-two, the quotient is the diameter. But in fact, the fraction is ſomewhat leſs than $\frac{1}{7}$, being nearer to $\frac{1}{7\frac{1}{2}}$.

It is evident the Greeks were ignorant of the Hindoo rule, for if they had poſſeſſed it, they would not have failed to have mentioned it. It is wonderful that theſe ſhould be the only people acquainted with the exact proportion between the diameter and the circumference.

What is ſaid above, is confined to the meaſurement of lines. The earth is meaſured after the following manner.

On an even ſpot of ground, they take the elevation of the north pole, and then go either north or ſouth, till they have raiſed or depreſſed the pole one degree by the Aſtrolabe, or ſome ſuch inſtrument; and the diſtance meaſured between the two ſtations is the length of a degree. By this method they calculate the circumference of the earth. The ancient Greeks, by this operation, reckoned the degree to be twenty-two pharſangs and two tiſſwas, or $66\frac{2}{3}$ miles.

At the command of the khalif Mamoon, the plains of Senjar were choſen for the purpoſe of meaſuring a degree. Khaled Ben Abdulmullick Mazoory, with ſome other learned men, went towards the north, and Aly Ben Iſſa Aſtrolaby, with ſome others, went ſouthward. Thoſe who went to the north, found the degree longer than thoſe who went to the ſouth; for when they meaſured their reſpective diſtances, thoſe who had gone to the north found it $18\frac{1}{3}$ pharſangs, or $56\frac{2}{3}$ miles, and the ſouthern obſervers had $\frac{2}{3}$ of a mile leſs than that ſum*. Mamoon, by way of experiment, required to

* From the ſpheroidity of the earth the degrees ought to increaſe towards the north; but this difference is much greater than it ought to be according to theory. E.

be

be informed, by both parties, the diſtance between Mecca and Baghdad, and they agreed in computing it to be twelve degrees forty-four minutes. The degree of 56¾ miles, multiplied by 12 degrees 44 minutes, makes about 720 coſe*. Afterwards Mamoon cauſed an actual meaſurement to be made upon the ſtraighteſt and neareſt road between thoſe two cities, when the difference between the computed and the meaſured diſtance was found to be but very inconſiderable.

It is ſurpriſing that the accurate Naſſereddeen Touſſee, in his Tuzkerah, ſhould aſcribe to the ancient philoſophers this meaſurement of a degree of the meridian, which was made in the reign of Mamoon. And on the contrary, Kotebeddeen Shirazy, in his Tofah, and other works, gives credit to the aſtronomers of Mamoon's time, for what was diſcovered by the ancients. They are certainly both reprehenſible for their inadvertency.

The Hindoo aſtronomers make the degree 14 jowjens, 436 dunds, 2 cubits and 4 inches; and explain it in the ſame manner as the Greeks. They uſe alſo the following method for meaſuring a degree. On a level ſpot of ground, they obſerve the exact time of ſunriſe with a ſektajunter, an inſtrument reſembling an hour glaſs, but which runs ſixty ghurries. Then with this in their hands, they walk towards the eaſt, and after going 84 jowjens, and ſomething more, one ghurry is elapſed, and the day is ſo much advanced. This diſtance being multiplied by 60, gives the circumference of the earth†.

* As the true length of a degree is between 69 and 70 miles, and there is reaſon to believe that the meaſures could not be far wrong, it follows that we have not the proper length of their meaſures; for if we had, there can be little doubt but the reſult would agree with ours. B.

† The author in this, and in ſome other inſtances, ſeems to have been rather defective in his deſcription of the practices of the Hindoos.

This the Hindoos call *Lumbun*, and, like the Greeks, make it to conſiſt of 180 degrees. But they commence

doos. Their intent, in the preſent caſe, was evidently to meaſure a degree of longitude in a parallel circle. The principle of the method was exactly the ſame as that of our modern longitude watches; and the general practice was to adjuſt their ſektajunter to the time of the meridian they ſet out from; and to go eaſtward till the difference of the times ſhewn by it, and by obſervation, appeared to be one ghurry. For if the inſtrument was exact, whatever meridian it was carried under, it would ſtill continue to ſhow the time under the meridian of the firſt place; and if the place arrived at was one degree more to the eaſt, the time found at that place (whether by the ſun's riſing, or any other method) would be one ghurry more; and ſo in proportion: and this is what is meant by the *day being ſo much advanced*. The Hindoos muſt doubtleſs have obſerved the neceſſity of allowing for the change of declination in the time of ſunriſe; but according to the mode preſcribed by the author, it would be requiſite to reſtrict the time of making the experiment to that of the ſolſtice.

The moderns have often made propoſals for meaſuring degrees of longitude, but have not yet put them in practice; the readieſt method both for that, and extenſive ſurveys, ſeems to be by employing air-balloons.

On account of the affinity of the ſubjects, it will not be improper to ſubjoin an explication of a paſſage in the firſt volume, which at preſent ſeems very obſcure—it is at page 261, where it is aſſerted that the day is computed in Roomuck from ſunſet to ſunſet; in Delhi and Lunka from midnight to midnight, and in Jumkote from ſunriſe to ſunriſe. The obvious ſenſe is totally different from the true, which implies that at the time when it is midnight at Lunka and Delhi, it is ſunſet at Roomuck, and ſunriſe at Jumkote; from hence a very curious and uſeful concluſion follows; namely, that Lunka is not the iſland of Ceylon, as is generally ſuppoſed, but a place determined by the interſection of the equator and the meridian of Delhi; which anſwers to the ſouthern extremity of the Maldivy iſlands. Indeed there are many reaſons for concluding Lunka to have been a part of the Taprobane of the ancients, and that Taprobane (or more properly *Tapobon*, which in Shanſcrit ſignifies the wilderneſs of prayer), was a very large iſland, including the whole, or greateſt part of the Maldivy iſlands, which may have ſince been deſtroyed by inundations. This agrees very well with Ptolomy's deſcription; and his iſlands of monkeys ſeem to relate to thoſe in the Ramaion.

From hence it alſo appears, that the Hindoo map of Jummoodeep, is a ſort of orthographic projection of the northern hemiſphere

their reckoning from *Jumkote*, the eaſtern extremity of the earth, according to their ſyſtem. They believe the ſun's motion to be the cauſe of day and night, and ſuppoſe that he riſes in their neighbourhood.

The Greeks commence their reckoning of the longitude from the Khalidat*, which are ſix iſlands in the Weſtern Ocean, which in ancient times were inhabited, but now they are inundated†. On account of the mildneſs of the climate, the beauty of their flowers, the excellence of their fruits, and the delightful verdure of the ſoil, navigators named theſe iſlands *Khalidat*, or *Paradises*; and *Saadat*, or *Fortunate*. Others make the *Saadat* to be twenty four iſlands ſituated between the Khalidat iſlands and the weſtern continent.

Some of the Greeks commenced their longitude from the ſhore of the weſtern ſea, which they called *Oceanus* (ocean); and which is ten degrees eaſt of the Khalidat iſlands. Theſe ten degrees, according to the ancient mode of meaſurement, are equal to 222 pharſangs and 2 tiſſaws; or $188\frac{3}{4}$ pharſangs, according to the modern calculation.

They both perfectly agree regarding the longitudinal diſtances of places.

The longitude of places, is their diſtance from the commencement of the habitable earth; and is meaſured upon the equator, of which it is an arch.

phere upon the plane of the equator; only inſtead of placing the parallels of latitude in concentric circles, they have done them very improperly in right lines: however, there can be no dependence on this particular map, as there are others very different. Sommeir is the north pole of the earth. B.

* The Fortunate, or Canary Iſlands.

† This ſeems to be the Atlanta of the ancients.

The Method to discover the Longitude of a Place.

At the firſt place, or the place whoſe longitude is known, obſerve of a lunar eclipſe, either its commencement, middle, or duration; marking the hour at which it happens; and let the ſame be done at the place whoſe longitude is required. If the hour was the ſame at both places, their longitude will be the ſame. If the obſervation happens later at the place whoſe longitude is ſought, it is more to the eaſtward. And if it is earlier, the place ſought is more weſterly.

Four minutes of time are equal to one degree, or fifteen degrees to an hour, or ſix degrees to a ghurry.

As the Hindoo philoſophers commence their reckoning of the longitude from the eaſt, ſo their calculation is juſt the reverſe of what has been given above from the Greeks.

OF THE LATITUDE OF THE EARTH.

The Hindoos call it *Atcheh*, and reckon it from Lunka to the 54th degree of latitude. This ſpace they divide into populous territories. To 14 degrees farther, they ſay it is but thinly inhabited, on account of the ſeverity of the cold; and that all beyond 66 degrees is not habitable.

The Greeks reckon their latitude from the equator; and as that line paſſes through Lunka, there is not any difference in fact, both coming to the ſame end.

THE LATITUDE OF PLACES.

This is an arch extending from the equator to the zenith of the place. In ſhort it is the diſtance of the place from the equator, and is meaſured by the elevation of the pole.

TABLES

TABLES

OF

LONGITUDES AND LATITUDES OF PLACES.

The LONGITUDE *calculated from the* FORTUNATE ISLANDS.

THE FIRST CLIMATE.

		Longitude. D. M.	*Latitude* D. M.
جزيره طروقاي	The Island of Terufaiy *(one of the Cape de Verds)*, - -	12 15. .	17 1[illegible]
ساحلي بحراوقيانوس	The Shore of the Western Ocean,	11 18. .	18 1[illegible]
جزيره قنبله	The Island of Combeleh *(probably Prince's Island)*, -	21 0. .	3

		Longitude. D.	M.	Latitude. D.	M.
خليج اوانيطس	The Gulf of Awanites,	12	30..	8	25
عانه معدن الذهب	Aneh Maadin al Zheb, a city to the south of the equator,	19	0..	10	0
كوكوه	Kukueh, south of the equator, - -	14	11..	10	0
سقاله	Sekaleh, south of the line, - -	60	0..	2	30
و سطبحره كوزي	The middle of the sea of Kuzy *(the Western Ocean)*, -	68	0..	4	0
حسيمي	Hesimy, on the Nile,	63	15..	9	0
سحرتا	Sihrta, on the Nile,	65	0..	6	0
جرمي	Jermi, the capital of Ethiopia, - -	65	0..	9	30
زغاوه	Zeghaweh, - -	66	0..	1	10
ههيه	Hehiah, - -	66	0..	2	0
نريلغ	Nereelegh, - -	71	0..	8	0
مقدشو	Mekedshoo, -	72	0..	2	0
عدن	Aden, - - -	76	0..	11	0
بربره	Berbereh, Barbary,	78	0..	4	30
خليج اذانيطيغتوس	The Gulph of Azanetuftoos, -	12	35..	12	30

		Longitude. D.	M.	Latitude. D.	M.
شبام	Shebam, a town of Hus-senmout, -	81	55..	12	30
مرباط	Merbat, - -	82	0..	12	0
جزيره سراندیپ	The Island of Serendeep *(Ceylon)*, -	130	0..	12	0
جزيره سقوطره	The Island of Secotora,	——	..	12	0
جبال قامرون	Gebal Kamarun, *(Cape Komorin)* famous for Lignum Aloes,	130	0..	10	0
خزيره للمري	The Island of Lamery, famous for a wood called Bacam, (resembling logwood,)	135	0..	9	
جزيره كله	The Island of Keleh,	140	11..	8	
جزيره مهراج	The Island of Mahraj,	150	0..	1	
جمكوت	Jumkote, *(in China,)*	176	0..	5	
سنلي	Sunlee, - -	180	0..	5	
كنكدر	Gungdej, on the borders of the Eastern Ocean, - -	180	0..	——	
ارم	Irem, - - -	——	..	——	
كناره بحراوقيانوس	The confines of the ocean, - -	20	0..	36	

		Longitude. D.	M.	Latitude. D.	M.
جزيره بادونه	The Island of Baduna,	38	0.	36	21
برنيسا	Bernisa, *the city of Berenice*, - -	32	0.	20	35
جزيره سولي	The Island of Suly,	38	30.	23	0
جزيره سواكن	The Island of Sewaken,	48	30.	18	0
طره	Tireh, - - -	49	20.	39	0
دبقله	Dubkeleh, - -	68	0.	44	30
درقله	Derkeleh, - -	58	40.	14	30
بجه	Bejeh, - -	65	0.	14	0
بلدره	Beldereh, - -	68	0.	17	0
جزيره دهلک	The Island of Dehlek,	71	0.	14	0
مارب	Mareb, - -	78	0.	14	0
مهجم	Mahjem, - -	74	45.	17	15
زبيد	Zebeed, - -	74	20.	14	10
حصن دلموه	Hysn Dulmooh, -	74	40.	14	5
شرجه	Shirjeh, - -	74	40.	17	15
جند	Jend, - - -	75	30.	14	30
جبله	Jebeleh, - -	74	0.	——	
حصن بعدان	Hasan Badan, -	75	30.	18	40
بخران	Bokhran, - -	76	30.	19	15
صغار	Safar, - - -	77	0.	14	30
ذمار	Zamar, - -	77	15.	18	30
سرين	Serrin, - -	77	15.	20	0
حلي بن يعقو	Hully Ben Yacoub,	77	20.	18	30

		Longitude. D.	M.	Latitude D.	M.
صعده	Saadah, - -	77	20. .	17	15
خيوان	Khaiwan, - -	77	20. .	15	20
ظفار	Zefar, - -	77	35. .	13	20
حرش	Jeresh, near the sea coast, - -	77	5. .	17	15
صخار	Sekhar, - -	84	15. .	19	20
مهره	Mehrah, - -	85	0. .	16	0
جزيره زيح	The Island of Zieh, in the Red Sea, -	95	0. .	15	0
تاسند	Tasend, on the coast of the Indian Ocean,	82	0. .	19	20
معبر	Mabir, - -	82	0. .	17	30
كوبم كوكم	Kobemkokem, where there are pepper and bacam in great abundance, -	120	0. .	15	0
زيتون	Zytun *(in China)*,	154	0. .	17	15
سوفاره	Sufarah, - -	154	15. .	19	30
سندان	Sindan, - -	155	20. .	19	15
خانقو	Khankou, - -	150	0. .	14	0
خانجو	Khanjoo, - - -	162	30. .	14	0
سندابل	Sandabel, - - -	——	. .	——	
سيندان	Semendan, - -	——	. .	——	

		Longitude. D. M.	Latitude. D. M.
علاقي	Allaky, some place it in the second Climate,	—— ..	——
شقاله	Shekaleh, where is a bird that talks better than a parrot, -	—— ..	——
شهنج	Shahnej, - -	—— ..	——
قاع	Ka-i, betwixt Oman and Hussenmout, -	—— ..	——
لنجويه	Lenjuyeh, is a large Island near Zenj, and its vines bear thrice in a year, -	—— ..	——
النجه	Alenjeh, has a mine of emeralds, -	—— ..	——
شيلا	Sheela, - -	—— ..	——
قلزم	Kulzum, in Egypt,	—— ..	——
بكبل	Bukbel, where grows a tree from which they gather poison,	—— ..	——
قعاره	Kaareh *(vul Cairo)*	—— ..	——
تكرور	Tekrore, - -	—— ..	——
رامني	Ramni, - -	—— ..	——
قلهات	Felhat, - -	—— ..	——

		Longitude. D. M.	Latitude. D. M.
معلا	Maalla, - -	—— ..	——
مدينه الطيب	Medinet'l Tiyet, -	—— ..	——
سهر	Sehir, - - -	—— ..	——

THE SECOND CLIMATE.

سوس اقصي	Sus Aksa, - -	15 30.	22	0
ملطه	Multeh, - -	17 30.	27	0
درغه	Durgheh, - -	28 4.	25	4
اودغشت	Oudeghshet, -	25 15.	27	0
تخمايه	Tekhmyeh, - -	32 15.	25	5
قوص	Kows, - -	61 30.	24	35
اخميم	Akhmim, - -	61 30.	27	15
اقصر	Aksir, - -	61 40.	24	15
اسنا	Isna, - - -	62 0.	23	30
انصبا	Inseba, - -	68 0.	23	0
اسوان	Iswan, - -	66 15.	22	30
معدن زمرد	Maaden Zemrud, the mine of emeralds; the same place is Allenjeh in the first Climate,	66 15.	21	0

		Longitude. D.	M.	Latitude. D.	M.
تيما	Taima,	67	15.	25	40
معدن ذهب	Maaden Zheb,	67	35.	21	15
ايذاب	Iyzab,	68	40.	21	40
علانى	Allany,	68	40.	27	15
قصير	Kesir,	69	0.	27	0
قطيف	Katif,	74	0.	25	0
الينبغ	Alinbegh,	74	0.	24	0
جحفه	Jehfeh,	74	0.	24	0
مدينه طيبه	Medina Tiyebeh,	75	20.	25	0
خيبر	Khiber,	75	20.	25	20
جده	Jiddeh,	77	10.	21	0
مكه معظمه	Mecca Moazzemeh,	77	0.	21	40
طايف	Taif,	77	30.	21	20
فرع	Fera,	77	30.	25	15
فند	Funed,	78	10.	27	0
حجر	Hejir,	81	10.	25	15
جزيره طقالبس و	The Island of Tukalabus,	68	15.	27	12
جزيره سولي	The Island of Suly,	38	30.	23	0
اسافل دريای مصر	The extremity of the Sea of Egypt,	14	0.	30	22
يمامه	Yemameh,	81	10.	24	15
هجر بحرين	Hejer Bahrain,	83	15.	25	15

		Longitude. D.	M.	Latitude. D.	M.
جساوجس	Jesawejes,	88	30.	24	15
اخرالبحرين	The extremity of Bahrain,	84	20.	27	15
جزيره اوال	The Island of Awal,	86	15.	22	0
جزيره سيلاف	The Island of Sylab,	83	30.	25	0
هرموز	Hormuz,	92	0	25	0
جيرفت	Jereft,	93	0.	27	30
ديبل	Debeil, *(Sind)*	102	30.	24	10
تيز	Teiz, on the sea coast,	83	0.	24	15
بيرون	Beroon,	104	30.	24	15
منصوره	Mansurah,	104	0.	26	40
صنم سومنات	Senem Sumnat,	107	10.	22	15
احمدابادِ گجرات	Ahmedabad in Gujerat,	——		23	15
نهروالہ	Nehrwaleh in Gujerat,	——		23	30
امركوت	Amerkote, his Majesty's birth place,	——		24	40
منداو	Mendow,	——		22	15
اجين	Owjain,	——		22	30
بهروچ	Berootch,	——		21	20
كنبايت	Kembayet,	109	20.	26	20
كنوج	Kenoj,	154	30.	26	35
كره	Kereh,	154	0.	26	35

		Longitude. D. M.	Latitude. D. M.
سورت	Suret,	——	21 0
چروج	Cheroj,	——	22 30
اجمير	Ajmeer,	——	24 0
بنارس	Benaris,	117 20.	26 15
ماهوره	Mahooreh,	117 20.	24 40
اكره	Agra,	——	24 23
فتحپور	Futtehpoor,	——	26 41
كوالیار	Gualiar,	——	27 0
مانكپور	Manikpoor,	——	27 16
جيونپور	Jawenpoor,	——	26 36
سنارگام	Sonargong,	——	27 0
پندوا	Pendewa, in Bengal,	——	27 0
لكهنوتي	Lukhnowty, in Bengal,	——	26 30
قلعر كالنجر	The Foot of Kalinger,	——	24 25
اجوده	Ajewda,	——	25 50
شيركير	Sheergeer,	——	——
منير	Meneer,	——	——
الهاباس	Ilhabas vul Allahabad,	——	——
بهلسه	Bhilseh,	——	25 0
غازيپور	Ghazipoor,	——	——
حاجيپور پتنه	Hajypoor Patna,	——	——
لكهنو	Lukhnow,	——	——
دوكم	Dukem,	——	——

		Longitude. D.	M.	Lat. D.	
دولت آباد	Dowletabad,	——	..	——	
اتاوا	Itaweh,	——	..	——	
اوده	Owedh,	——	..	——	
دیوگر	Deogur,	——	..	——	
دلمو	Dulmow,	——	..	——	
کالم پور	Galimpoor,	——	..	——	
کوررہ	Kowrreh,	——	..	——	
اسبوط	Asboot,	——	..	——	
بسکرہ	Bisgurreh,	——	..	——	
بحرم	Behrem,	——	..	——	
بخد	Bekhed,	——	..	——	
مایة	Mayeh,	——	..	——	
خلسه	Khelseh,	——	..	10	15
پنجو	Penju *(capital city of China)*,	127	0..	22	0
مانجو	Manju,	127	0..	19	0
نرور	Nerwer,	——	..	——	
چیناپتن	Chinaputten,	——	..	——	
هلداره	Heldareh,	——	..	——	
بازام	Baram,	——	..	——	
تبت	Tibbet,	——	..	——	
تکتاباد	Tektabad,	——	..	——	
سلامته	Selameteh,	——	..	——	

		Longitude. D. M.	Latitude. D. M.
قشمير	Cashmeer,	—— ..	——
كليا	Kelya,	—— ..	——
مليبار	Mulleybār, vul Malabar,	—— ..	——
مغروقين	Mekrukeen,	—— ..	——
ندهمه	Nedehmēh,	—— ..	——
اعينبع	Aiyinba,	—— ..	——
بطن مره	Baten Mereh,	—— ..	——
فقط	Feket,	—— ..	——
ارمنت	Arment,	—— ..	——
قيس	Kais,	—— ..	——
سلار	Salar,	—— ..	——
لحسا	Lahsa,	—— ..	——

THE THIRD CLIMATE.

اسفي	Asfi,	2 15..	33 15
فاس	Fas, Fez,	18 15..	32 0
جزيره جونه	The Island of Juna, *(Maderia,)*	19 15..	32 15

		Longitude. D.	M.	Latitude. D.	M.
سجلماسه	Sejel Masah,	20	0.	31	30
مراكش	Merakesh, *(Morocco,)*	21	15.	29	15
تادلاستادلا	Tadelasitadela,	22	0.	30	15
تلمسان	Telmesan,	24	0.	33	40
كناره بحر روم	Kenareh Behr Rum, the coast of the Mediterranean sea,	25	0.	32	0
بسكره	Buskereh,	32	40.	30	15
تاهرت عليا	Upper Tahart,	35	30.	29	0
تاهرت سفلى	Lower Tahart,	35	30.	31	30
شطيف	Shetif,	37	15.	31	0
مشيله	Meshileh,	38	40.	30	20
باحر	Bahir,	39	15.	31	15
قيروان	Keirwan,	41	15.	31	15
مهديه	Mahadyeh,	42	15.	32	30
تونس	Tunis,	42	30.	35	31
اسافل درياي مصر	The northern extremity of the sea of Egypt,	40	0.	30	22
وسطبلاد شام	The middle of Syria,	44	15.	33	38
جزيره رودس	The Island of Roodus, *Rhodes*,	44	30.	36	0
سوس سيه	Sus Syah, *Suez*,	44	15.	32	30

		Longitude. D.	M.	Latitude. D.	M.
اطرابلس مغرب	Atrabolus Magreb, Tripoly in Syria, -	44	15.	32	30
تورز	Turez, - -	47	30.	29	30
زويله	Zuweeleh, - -	49	40.	30	15
قصر احمد	Kesir Ahmed, -	41	25.	33	30
برقه	Berkeh, - -	12	15.	30	15
ظلميشا	Zelmeesha, - -	14	0.	33	10
مدينه سرت	The city of Sirt, -	17	15.	21	15
عقبه اول ديار مصر	The northern extremity of Egypt,	19	0.	30	0
بهنا	Behena, - -	68	33.	28	15
اسكندريه	Iskenderyah, *Alexandria*, - -	61	54.	30	58
رشيد	Resheed, - -	62	20.	31	30
مصر	Mesr, *Egypt*, -	63	0.	30	20
دمياط	Demyat, *Demiata*,	63	30.	31	35
قيوم	Kiyoom, - -	63	15.	29	15
قلزم	Kulzum, - -	64	15.	28	30
نينس	Nynes, - -	64	30.	30	40
غره	Ghoreh, - -	36	10.	32	40
اريله	Areeleh, - -	66	15.	29	15
بيت المقدس	Beitulmekeddes, *Jerusalem*, - -	66	30.	31	50

		Longitude. D.	M.	Latitude. D.	M.
رمله	Ramlah, - -	66	30.	32	0
قيساريه	Kysaryeh, *Cæsarea,*	66	30.	32	50
عمان	Oman, - -	66	30.	31	30
عسقلان	Askelan, *Ascalon,*	66	30.	32	0
ياقا	Yeaca, *Acca,* -	66	15.	32	20
كرك	Kirk, - - -	68	30.	34	30
طبريه	Teberyah, *Tiberias,*	68	15.	32	0
بيستان	Bystan, - -	68	15.	32	0
عسكا	Aska, - - -	68	20.	33	20
صور	Sur, *Tyre,* - -	68	30.	33	0
صيدا	Syda, *Sidon,* -	68	30.	33	15
بعلبك	Baalbek, - -	70	15.	33	15
دمشق	Demeshk, *Damascus,*	70	0.	33	20
هيث	Heyis, - -	78	20.	33	0
حله	Hulleh, - -	79	15.	32	15
كوفه	Cufah, - -	79	30.	31	30
انبار	Ambar, - -	79	30.	33	15
عسكرا	Askera, - -	79	0.	33	30
بردان	Berdan, - -	79	15.	33	30
بغداد	Baghdad, - -	80	55.	33	20
مدايين كسري	Medain Kisera, one of Khosru's palaces,	80	20.	33	0
هجر	Hajir, - - -	70	30.	33	30

		Longitude. D.	M.	Latitude. D.	M.
بابل	Babel, - -	80	55. .	32	15
نعمانیه	Naamanyeh, -	80	20. .	33	15
قصر هبیره	Kyser Hebireh, -	80	30. .	32	15
جرجرایا	Jirherya, - -	80	30. .	33	15
فم الصلح	Femalseleh, - -	80	15. .	32	15
نهر الملک	Nehr al Malek, -	80	50. .	33	52
جلولا	Jelula, - -	81	10. .	33	30
واسط	Wasit, - -	81	30. .	32	20
حلوان	Holwan, - -	82	15. .	33	0
بصره	Basrah, - -	84	0. .	30	0
ابله	Ebleh, - -	84	0. .	30	20
اهواز	Ahwaz, - -	84	0. .	31	0
تستر	Tuster, - -	84	30. .	31	30
ارجان	Arjan, - -	84	30. .	32	30
عسکر مکرم	Asker Mekerrem, -	84	30. .	32	15
جزیره سقطر	The Island of Secotora,	84	30. .	33	0
حصن مهدي	Hasen Mahady, -	84	15. .	30	15
سینسر	Sinsir, on the Persian Gulph, - -	84	30. .	32	0
عبادان	Abadan, - -	84	30. .	30	0
رامهرمز	Ramhormez, -	84	15. .	31	0
اصفهان	Isfahan, - -	106	40. .	32	25
کازرون	Gazeroon, - -	87	0. .	29	15

		Longitude. D. M.	Latitude. D. M.
شوشتر	Shushter, - -	86 20.	31 30
شاپور	Shapoor, - - -	86 55.	30 0
عمان	Oman, - - -	67 20.	31 0
نوبندجان	Nubendjan, - -	87 55.	30 10
جنبابه	Jembabeh, *commonly called Kenahneh*,	87 20.	30 15
ابرقوه	Aberkuh, - - -	87 20.	31 30
فيروزاباد	Firozabad, - -	87 30.	31 30
شيراز	Shiraz, - - -	88 0.	29 36
سراف و بقال سلاب	Seraf and Bokal Selab, - -	89 15.	29 0
شبانكاره	Shebankareh, -	79 0.	28 28
اصطخر	Istekher, *Persepolis*,	88 30.	30 0
يزد	Yezd, - - - -	89 0.	32 0
حصن ابن عماره	Hisn Ebn Amareh,	95 0.	30 20
داراجرد	Darajird, - -	90 15.	28 15
باقد	Baked, - - -	90 15.	29 15
سيرجان	Sirjan, - - -	90 20.	29 30
كرمان	Kerman, - - -	91 30.	30 5
طبس كيلي	Tebs Kili, - -	92 0.	33 0
زرند	Zerend, - - -	92 15.	30 15
بردشير	Birdshir, - -	92 30.	30 15
جنيس	Jenys, - - -	93 0.	31 0

		Longitude. D.	M.	Latitude. D.	M.
بم	Bum,	94	0.	24	30
طبس مسينا	Tebs Mesyna,	94	19.	33	15
خواش	Khewash,	94	40.	33	0
زرنج	Zerenj, an ancient city,	97	40.	32	30
كچ	Kutch,	99	0.	28	30
حالك	Halik,	99	0.	30	0
خالتان	Khaltan,	99	0.	33	35
رزم	Rezem,	99	0.	28	30
بست	Bost,	100	0.	33	0
تكنياباد	Teknyabad,	101	15.	33	0
رهج	Rehej,	103	15.	28	15
سيروين	Sirween,	105	15.	28	15
ميمند	Mimend, now dependent on Kandahar,	81	55.	33	0
غزنه	Ghezneh,	104	20.	33	25
رباط امير	Rabat Emir,	105	0.	34	0
قندهار	Kandahar,	107	40.	33	0
تهلواره	Tehlwareh,	108	20.	33	30
مولتان	Multan,	106	25.	29	40
لهاور	Lehawer, commonly Lahoor,	109	20.	31	50
دهلي	Dehly,	154	38.	28	15
تاهنيسر	Tahniser,	——		30	10

		Longitude. D. M.	Latitude. D. M.
شاه آباد	Shahabad, - -	——	30 12
سنبل	Sembel, - -	——	28 4
امروهه	Amruheh, - -	——	——
پاني‌پت	Panypet, - -	——	28 12
برن	Beren, - -	——	28 48
باغ‌بهت	Baghbehut, vul. Bagh-put, - -	——	28 32
كول	Koal, - - -	——	28 20
كردهمالہ	Kerdehmaleh, -	——	31 10
كوت‌كرور	Kowtkerore, -	——	31 0
سيالكوت	Syalkote, - -	——	33 0
سلطان‌كوت	Sultankote, - -	——	28 30
جيلم	Jeylum, - -	——	33 15
رهتاس	Rhotas, - -	——	33 15
قلعه بندنه	The fort of Bundneh,	——	33 10
پرشاور	Pirshawur, commonly Peishore, - -	——	33 25
فرمل	Firmel, - -	——	32 15
سنام	Senam, - -	——	30 30
سرهند	Sirhind, - -	——	——
روپر	Ruper, - -	——	——
ماچهي‌واره	Macheewareh, -	——	——
پايل	Payil, - - -	——	——

		Longitude. D. M.	Latitude. D. M.
لودهیانه	Ludehyaneh, -	—— ..	——
سلطانپور	Sultanpoor, - -	—— ..	——
کلانور	Kalanore, - -	—— ..	——
دیسوهه	Deysoheh, - -	—— ..	——
پرسرور	Purserore, - -	—— ..	——
امنابان	Amnabad, - -	—— ..	——
سودره	Sudereh, - -	—— ..	——
دیفهه	Dyfeheh, - -	—— ..	——
بهیره	Behireh, - -	—— ..	——
خوشاب	Khushab, - -	—— ..	——
هزاره	Hezareh, - -	—— ..	——
جندنوب	Jendnoob, - -	—— ..	——
اتک بنارس	Attok Benaris, built in the reign of his Majesty, - -	—— ..	——
هردوار وملکو و قلعه کلیر	Hirdewar, and Melku and the fort of Kelyr, ancient cities which are now thinly inhabited	—— ..	——
جوتاول	Jutawel, - -	—— ..	——
کیرانه	Keraneh, - -	—— ..	——
جهنجانه	Jehnjaneh, - -	—— ..	——

		Longitude. D. M.	Latitude. D. M.
بکهر	Bukher,	—— ..	——
جهت	Jeht,	—— ..	——
بنگش	Bungish,	—— ..	——
رودرالہ	Rudraleh,	—— ..	——
نهتور	Nehtore,	—— ..	——
کیتهل	Keytehl,	—— ..	——
رهتک	Rohtek,	—— ..	——
ججهر	Jejher,	—— ..	——
ماهم	Mahem,	—— ..	——
پتي هيبتپور	Putty Hybetpoor,	—— ..	——
خضرآباد	Khyzirabad,	—— ..	——
سادهوره	Sadhoreh,	—— ..	——
سفيدن	Sefeden,	—— ..	——
جنيد	Jenyd,	—— ..	——
کرنال	Kernal,	—— ..	——
هانسي حصار	Hansy Hissar,	—— ..	29 15
سهارنپور	Saharenpoor,	—— ..	——
ديوبن	Deobun,	—— ..	——
انباله	Embaleh,	—— ..	——
بهومه	Bhumeh,	—— ..	——
هستناور	Histnawer,	—— ..	——
سنپت	Sunpet,	—— ..	——
سنجر	Sinjir,	—— ..	——

		Longitude. D. M.	Latitude. D. M.
اعمات	Amat,	—— ..	——
هيدان	Heydan,	—— ..	——
رعه	Raah,	—— ..	——
رياسه	Ryaseh,	—— ..	——
منقلوت	Munkelote,	—— ..	——
فسطاط	Festat,	—— ..	——
بوطنج	Bootunj,	—— ..	——
اشمشويين	Ashmeshuieen,	—— ..	——
منسيه	Munseeah,	—— ..	——
قابس	Kabis,	—— ..	——
سيوسه	Seyuseh,	—— ..	——
صفاقش	Sefakish,	—— ..	——
غزامش	Ghezamish,	—— ..	——
قابلس	Kabelis,	—— ..	——
صلت	Sult,	—— ..	——
ازرعات	Azeraat,	—— ..	——
بصري	Busry,	—— ..	——
سرخد	Sirkhud,	—— ..	——
حل	Hul,	—— ..	——
قادسيه	Kadesiah,	—— ..	——
صرصر	Sirsir,	—— ..	——
جيره	Jeereh,	—— ..	——
بسما	Bessa,	—— ..	——

	Longitude. D. M.	Latitude. D. M.
دارجون Darajoon, - -	—— ..	——
عزنه Uzneh, - -	—— ..	——
طيب Teib, - - -	—— ..	——
قركوب Kerkoob, - -	—— ..	——
جسي Jussee, - -	—— ..	——
ختا Kheta, *in China*, -	165 15. .	28 30
حصن اردستان Hasen Ardestan,	—— ..	——
سيو Siyu, - - -	—— ..	——
صلا Selă, - - -	—— ..	——
سميرم Simerem, - -	—— ..	——
بسم Bisem, - -	—— ..	——
بلنان Belnan, - -	—— ..	——
بلزم Belzum, - -	—— ..	——
بيصا Bisa, - - -	—— ..	——
جوسين Jowseen, - -	—— ..	——
كنيسه Keneeseh, - -	—— ..	——
جوز Jowz, - -	—— ..	——
دمندان Demendan, - -	—— ..	——
سبغه Subkeh, - -	—— ..	——
صعالبيه Salebeyeh, - -	—— ..	——
عين الشمس Ain al Shems, -	—— ..	——
عين حاره Ain Hareh, - -	—— ..	——
كدوال Kedwal, - -	—— ..	——

		Longitude. D. M.	Latitude. D. M.
كفر طانه	Kuffer Taneh, -	—— ..	——
كفر	Kuffer, - -	—— ..	——
نجده	Nejdeh, - -	—— ..	——
كوار	Kowar, - -	—— ..	——
مربوط	Mirboot, - -	—— ..	——
دها	Deha, - - -	—— ..	——
وسكره	Weskereh - -	—— ..	——
منيف	Menif, *Memphis*, -	—— ..	——
مورجان	Murjan, - -	—— ..	——
ناصره	Nasareh, *Nazareth in Palestine* -	—— ..	——
مغراره	Meghrarreh, -	—— ..	——

THE FOURTH CLIMATE.

طنجه	Tanjah, *Tangur*, -	18 15..	35 0
قصر عبدالكريم	Kesr Abdul Kereem,	18 30..	37 40
قرطبه	Kortubeh, *Cordaua in Spain*, - -	18 40..	35 40
اشبيله	Ashbileh, *Seville*,	18 50..	36 50

		Longitude. D. M.	Latitude. D. M.
سبته	Sebteh, *Xativa in Valencia,* - -	19 15.	35 30
جزيره خضرا	The island of Khizra, *one of the Cape de Verd Islands,* -	19 15.	35 50
ماردة	Mardeh, *Madrid,* -	20 15.	38 15
طليطله	Telyteh, *Toledo,* -	20 40.	35 30
غرناطه	Ghernateh, *Granada,*	21 40.	37 30
حنان	Henan, - -	21 0.	31 15
المريه	Almiryeh, *Almera,*	24 40.	35 15
مدينه الفرح	Medinah al Fireh,*	24 15.	36 40
مانقه	Manakah, *the Island of Minorca,* - -	26 0.	37 40
ملته	Maltah, *the Island of Malta,* - -	30 18.	38 30
جزيره يابسه	The Island of Yabeseh, *Yvica,* - -	30 15.	38 30
جزيره مابرقه	The Island of Mabirkeh, *Majorca,* -	35 30.	38 30
بونه	Booneh, - -	38 0.	38 15
جزيره برديانيه	The Island of Berdaneeah, *Corsica,*	41 15.	38 15

		Longitude. D. M.	Latitude. D. M.
قاعده جزیره صقلبیه	The Metropolis of the Island of Sakelbiyeh, *Sardinia*,	41 15.	38 10
بلرغدامس	Bilraghdamis, -	44 10.	39 10
جزیره ناس	The Island of Nas, *Nasia*,	52 40.	38 10
جزیره اقریطس	The Island of Akerites, *Crete or Candia*,	55 40.	36 30
جزیره قبوس	The Island of Kebus, *Cyprus*, - -	62 15.	35 35
جزیره رودس	The Island of Rudes, *Rhodes*, - -	61 40.	36 15
جزیره همریا	The Island of Hemerya, *Amorgo*, - -	54 15.	38 35
سقلیه	Sekulyah, *the Island of Sicily*, -	65 0.	36 0
مدینة الحکما	Atinyeh, Medinet ul Hukema, Athens, the city of Philosophers,	65 40.	37 20
جیرون	Jyroon, - -	66 30.	35 15
طرسوس	Tersoos, *Tarsus*, -	68 40.	36 50
بیروت	Beirut, - -	69 30.	34 0
ایاس	Iyas, *Issus*, - -	69 15.	36 15
اونه	Uneh, - -	69 15.	36 50
مصیصه	Mesyseh, - -	69 15.	36 45

		Longitude. D. M.	Latitude. D. M.
برسبرت	Birsbirt, - -	69 20. .	37 15
اطرابلس	Atrabolus, *Tripoly*,	69 40. .	34 15
بغراس	Baghras, - -	70 15. .	35 43
باسكندريه	Basçunderyeh, -	70 15. .	36 10
لاذقيه	Ladkyeh, *Laodicea*,	70 40. .	35 15
حمص	Hems, *Emessa*, -	70 45. .	34 0
شعرنكاس	Sharunkas, - -	71 0. .	35 0
سويديه	Sewedyeh, - -	71 0. .	36 0
مليطيه	Melityeh, *Milete*,	71 0. .	37 0
شيرر	Shirir, - -	71 10. .	37 50
انطاكيه	Anhtakyah, *Antioch*,	71 26. .	35 40
سرمين	Sirmin, - -	71 50. .	35 15
قنسرين	Kennasrin, - -	72 0. .	35 30
حلب	Heleb, *Aleppo*, -	72 10. .	35 50
شمشاط	Shumshat, - -	72 35. .	37 30
حصن منصور	Hasn Mansur, -	72 24. .	34 0
سروج	Sirooj, - -	72 0. .	34 0
منبج	Membej, - -	72 50. .	36 30
رقه	Rakah, - -	73 0. .	36 15
حران	Harran, - -	73 15. .	37 50
قاليقلا	Kalikala, - -	73 15. .	34 0
ماردين	Mardeen, - -	74 15. .	37 50
ميافارقين	Mya Farkeen, -	74 15. .	38 0

		Longitude. D.	M.	Latitude. D.	M.
متاح	Metah,	74	30.	37	45
قرقيسيا	Kerkisya,	74	40.	36	40
جزيره ابن عمر	The Island of EbnOmar,	75	30.	37	30
نسيبين	Nasebin, *Nisibis*,	75	20.	37	40
تدليس	Tedlis,	75	30.	35	45
سنجار	Sinjar,	76	0.	36	0
معرة النعمان	Maretul Naaman,	71	45.	35	0
اربل	Erbel, *Erbela*,	77	20.	35	0
عانه	Aneh,	76	30.	36	0
مدينة بلد	The City of Beled,	76	40.	37	40
موصل	Mosul,	76	0.	34	50
ارجيس	Arjis,	76	0.	38	30
حديثه	Hadyseh, on the Euphrates,	77	20.	36	15
آبد	Abid,	77	20.	36	12
حديثه	Hadyseh, on the Dejileh,	77	30.	96	15
نوشهر	Nowshehr,	78	20.	38	10
تكريت	Tekreet,	78	25.	34	0
سامرا	Samra,	79	15.	37	40
سلماس	Sulmas,	79	5.	37	40
خوي	Khowey,	79	40.	37	40
ارومیه	Aroomiyeh,	79	15.	37	0
اربيل	Arbil,	79	15.	37	20

		Longitude. D. M.	Latitude. D. M.
مرند	Marend, - -	80 43.	37 59
شهرزور	Shehrzur, - -	80 20.	35 30
اردبیل	Ardebil, - -	80 30.	37 0
اوجان	Awjan, - -	81 30.	37 20
نخجوان	Nekhjowan, -	81 15.	37 49
قصر شیرین	Kesr Shirin, -	81 40.	38 45
مراغه	Maraghah, - -	82 0.	37 20
تبریز	Tebriz, - -	82 0.	37 0
میانه	Meyaneh, - -	82 20.	37 0
قرماسین	Kermasin, - -	83 0.	34 32
دینور	Dinore, - -	83 0.	35 0
همدان	Hamadan, - -	83 0.	35 10
زنجان	Zenjan, - -	83 0.	36 30
موقان	Mukan, - -	83 0.	38 0
سهرورد	Sohirwird, - -	83 20.	36 0
نهاوند	Nehawend, - -	83 15.	34 20
همان‌شهر	Hemanshehr, -	84 33.	37 30
یزدجرد	Yezdijird, dependent on Hamadan, -	84 30.	34 20
ابهر	Abher, - -	84 30.	36 45
کویم	Koyem, - -	84 40.	37 20
کرج	Kurj, - - -	84 45.	34 0
ساوه	Saweh, - -	85 0.	36 15

		Longitude. D. M.	Latitude. D. M.
قزوين	Cazvin, - -	85 0.	37 15
سلطانيه	Sultanyeh, - -	84 0.	36 30
آبه	Abeh, - - -	85 10.	34 40
قم	Kom, - - - -	84 40.	34 45
جربادخان	Jerbadkhan, -	85 35.	34 15
كاشان	Kashan, - - -	86 0.	36 15
دماوند	Demawend, -	86 20.	36 15
ري	Rei, - - -	86 20.	36 0
كجور و كلار	Kajur and Kalar, -	86 15.	36 25
خوار	Khowar, - -	87 10.	35 40
الموت	Almowt, - -	85 37.	36 21
طالقان	Talakan, - -	85 45.	36 10
هوسم	Husem, - -	85 10.	37 10
ديلمان	Dileman, - -	—— ..	——
دشت	Desht, - -	—— ..	——
لاهجان	Lahjan, - -	—— ..	36 10
ديمت	Dymet, *a town of Damawend,* -	87 20.	37 10
آمل	Amol, - -	87 20.	36 30
دامغان	Dameghan, - -	88 55.	36 20
سمنان	Simnan, - -	87 20.	36 40
بيار	Biyar, - -	82 50.	35 45
ساري	Saree, - -	88 0.	37 0

	Longitude. D. M.	Latitude. D. M.
بسطام Bostam, - -	89 30.	36 10
استراباد Asterabad, - -	89 35.	36 50
جرجان Jerjan, - -	93 0.	36 50
فراوه Forawch, - -	90 0.	39 0
سبزوار Sebzwar, - -	91 30.	36 15
اسفرایین Esfarayin, - -	91 40.	37 15
آبکون Abgoon, - -	89 30.	37 15
مزنیان Muzuyan, - -	90 30.	37 0
ترشیز Tershez, - -	92 0.	35 0
نیشاپور Nishapoor, - -	92 30.	36 21
طوس Toos, - - -	92 30.	34 30
مشهد رضا Meshed Reza, -	92 33.	34 29
تون Toon, - - -	92 30.	34 30
نوقان Nukan, - -	93 15.	38 40
قاین Kayin, - -	93 20.	36 30
زوزن Zozun, - -	93 30.	35 39
نورجان Nurjan, - -	94 0.	37 0
مرو شاهجهان Maru Shahjehan, -	97 0.	37 40
هرات Herat, - -	94 20.	34 30
سرخس Serekhs, - -	94 30.	36 0
بادغیس Badghis, - -	94 30.	35 20
مرو الرود Maru al Rud, *called also Merghab*,	97 0.	36 30

		Longitude. D. M.	Latitude. D. M.
مالين	Maleen, - -	95 30.	34 30
پوشنگ	Pusheng, - -	94 0.	37 50
بعشور	Bashur, - -	96 25.	36 0
قزنين	Caznin, - -	97 55.	37 15
رنديقان	Rendyekan, -	97 30.	34 45
اشبورقان	Ashburkan, -	105 0.	37 41
طالقان	Talakan, - -	98 15.	37 30
فارياب	Fariab, - -	99 0.	36 45
بلخ	Balkh, - -	101 0.	36 41
باميان	Bamian, - -	102 0.	34 35
هلاورد	Helawerd, - -	101 0.	37 30
بلاساغون	Balasaghun, -	101 30.	37 40
سمنجان	Semenjan, - -	102 15.	37 15
قنادیان	Konadyan, - -	102 0.	37 15
دیوالح	Dywaleh, - -	102 20.	36 0
صغانیان	Saghanyan, - -	102 40.	38 50
طالغان	Talaghan, - -	102 50.	37 25
اندراب	Enderab, - -	103 45.	36 0
بدخشان	Badakhshan, -	104 25.	37 10
کابل	Kabul, - -	104 40.	34 30
پنجهر	Penjhir, - -	104 40.	35 0
لمغان	Lumghan, - -	——	34 15

		Longitude. D.	M.	Latitude. D.	M.
گردیز	Girdez,	105	20.	36	0
حرم	Herem,	104	20.	36	0
کشمیر	Cashmeer,	108	0.	36	15
بلور	Belore,	108	0.	36	0
منبع نهر مهران	Membe Nehr Mehran, the source of the River of Mehran,	126	0.	36	0
سرفتین	Sireftyn,	——	..	——	
هبسه	Hebseh,	——	..	——	
حران	Heran,	——	..	——	
بیسار	Bysar,	——	..	——	
قراده	Keradeh,	——	..	——	
فرهان	Farhan,	——	..	——	
ملان	Malan,	——	..	——	
ابوخیس	Abukhis,	——	..	——	
اودمیه	Owdmyeh,	——	..	——	
قرماسین	Kermaseen,	——	..	——	
دوارق	Dowarek,	——	..	——	
دیاربکر	Diyarbekr,	——	..	——	
قزنین	Kuzneen,	——	..	——	
نینوی	Nenevy, *Niniveh*,	——	..	——	
پلنکان	Pelengan,	——	..	——	

		Longitude. D. M.	Latitude. D. M.
قيصر	Kysir,	—— ..	——
بجابه	Bejabeh,	—— ..	——
بلنسيه	Bulenseyeh,	—— ..	——
سامس	Samis,	—— ..	——
اياس	Jyas,	—— ..	——
عرقه	Erkeh,	—— ..	——
زقبه	Zekbeh,	—— ..	——
صهيون	Sehyoon,	—— ..	——
حارم	Harem,	—— ..	——
خاميه	Khamyeh,	—— ..	——
شيرزه	Sheerzeh,	—— ..	——
حمات	Hemat,	—— ..	——
مرغش	Merghesh,	—— ..	——
عينتاب	Aytat,	—— ..	——
معد	Maad,	—— ..	——
حصن كيف	Hesn Kyef,	—— ..	——
سوت	Sowt,	—— ..	——
حصن الطاق	Hesn al Tak,	—— ..	——
كرون	Keroon,	—— ..	——
كيلان	Gilan,	—— ..	——
جوين	Jowain,	—— ..	——
خاجرم	Jajerem,	—— ..	——

		Longitude. D. M.	Latitude. D. M.
معرو	Maru,	—— ..	——
قرجستان	Kurjistan,	—— ..	——
كرخ	Kerkh,	—— ..	——
نسا	Nissa, *in Servia*,	—— ..	——
ابيورد	Abiwerd,	—— ..	——
شهرستان	Shehristan,	—— ..	——
اسكاكند	Askakend,	—— ..	——
فربر	Firbir,	—— ..	——
فاميياب	Famyab,	—— ..	——
طمغاج	Timghaj,	—— ..	——
خلان	Khelan,	—— ..	——
وخش	Wekhsh,	—— ..	——
شومان	Shuman,	—— ..	——

THE FIFTH CLIMATE.

اشبونه	Ashbuneh, *Lisbon*,	36	15. .	42	40
سنترين	Santereen, *Santillana*,	38	0. .	39	0
جزيره وقاص	The Island Wakass, *the Island of Corsica*,	21	12. .	43	50

		Longitude. D. M.	Latitude. D. M.
مدينه وليد	The city of Waleed, *in Sudan*, - -	22 50	29 20
مرقسيه	Merkessiah, *in Ethiopia*,	28 15	43 15
مدينه سالم	The city of Salem, *Salamanca in Spain*,	29 10	39 6
دانيه	Daniah, *Dania, a city of Valencia*, -	31 30	42 30
نطليه	Natleeah, *Natoli*,	31 30	40 15
سرقسطه	Sirkesteh, *Saragosa*,	31 30	42 30
طرطوسه	Tertusah, *Tortosa in Castile*, - -	32 30	43 15
جزيره ميرقه	The Island of Meerekeh, *Majorca*, - -	34 10	39 40
هيكل	Hykel, - -	34 15	43 15
برشلونه	Barseluneh, *Barcelona*,	34 3	42 0
اربونه	Arbuna, *Narbonne*,	36 15	43 20
طركونه	Terkuneh, *Toulouse*,	38 0	43 0
جنوه	Genuva, *Genoa*, -	41 0	41 20
ربوسه	Rabuseh, *Ragusah, on the Gulph of Venice*,	43 40	41 30
مدينه طبرتا	The City of Tiberta,	55 12	43 15
جزيره نقريت	The Island of Nacrit, *Nacaria*, -	58 50	42 15

		Longitude. D. M.	Latitude. D. M.
جزيره مت لنا	The Island of Metlena, *Metelin or Lesbos,*	55 15.	43 15
وسط بحر بنطس	Weset Behr Bontes, *the middle of the Euxine or Black Sea,*	55 30.	46 41
عيون اسقرس	Ayun Askurus,	55 15.	46 51
مقابض لورستانس	Mekabez Luristanis,	36 0.	43 32
علايا	Allaya,	62 0.	39 30
عموريه	Ammuryah,	64 0.	43 0
انكوريه	Enguryeh, *the city of Areyra,*	64 40.	41 15
ماقدونيا	Macdoonia, *Macedonia,*	65 0.	41 15
آقا شهر	Acca Shehr,	65 15.	41 40
قونيا	Kuniyah, *Iconia,*	66 30.	41 40
قيساريه	Kysaryeh, *Cesarea*	67 15.	40 15
اقسراي	Akserai,	67 45.	40 15
سيواس	Siwas,	71 30.	40 10
طرابون	Terabun,	73 0.	43 0
شمشاط	Shemshat,	73 15.	40 0
ملاذجرد	Malazjird,	75 15.	39 30
اخلاط	Akhlat,	75 50.	39 20

		Longitude. D. M.	Latitude. D. M.
باب الحديد	Babal ul Hedid, *Derbend near the Caspian Sea,*	76 0.	41 0
ارزنجان	Arzenjan,	78 0.	39 40
ارزن الرم	Arzen al Rum,	77 0.	39 40
بردعه	Bardaah,	83 0.	40 30
شمكوره	Shemkoreh,	83 0.	41 50
خنكره	Khenkereh,	83 0.	38 40
ارزندروم	Erzendroom,	79 0.	41 15
تفليس	Teflis,	83 0.	43 0
بيلقان	Bilkan,	83 30.	39 50
باكويه	Bakuyeh,	84 30.	40 50
شماخي	Shamakhi,	—— ..	——
روميه كبري	Rumyah Kobra, *the city of Rome,*	55 0.	41 50
باب الابواب	Babulabwab, *Derbend,*	89 0.	43 0
جزيره سياه كوه	The Island of Syah Kouh, *an Island of the Black Sea,*	89 0.	43 30
هشترخان	Heshterkhan,	—— ..	——
اغرجه	Agherjeh,	—— ..	——
كات	Kat,	94 0.	41 36

		Longitude. D. M.	Latitude. D. M.
بوکرکانج	Bukerkanj, - -	93 45	42 30
جرجانیه	Jerjanyeh, - -	94 0	42 45
کرکانج	Kerkanj, *capital of Khavarezm*, -	94 30	42 17
هزاراسف	Hazarasf, - -	95 20	41 10
زمخشه	Zemekhsheh, -	94 30	41 40
درقان	Derkan, - - -	96 0	40 30
بخارا	Bokhara, - -	96 30	39 10
پیکند	Pikend, - - -	96 35	39 45
طراویس	Terawis, - -	97 40	39 30
چند	Jend, - - - -	97 45	43 30
نخشب	Nekhsheb, called also Tekhsheb, Neshef and Kershy, -	98 0	39 0
سمرقند	Summerkund, -	99 0	40 0
ایلاق	Ilak, - - -	99 10	43 20
کش	Kash, *a city of Badakhshan*, - -	99 30	39 30
زامین	Zamin, - - -	99 40	43 40
اسفیجاب	Esfijab, *dependent upon Sash*, - -	99 50	48 30
اسروشنه	Osrushnah, - -	100 0	41 0

		Longitude. D.	M.	Latitude. D.	M.
اسبانیکت	Asbaneket, *a town of China*,	100	30.	40	0
خجند	Khojend,	105	35.	41	55
خواکند	Khowakund,	105	50.	42	50
پنکت	Penket,	101	0.	43	25
ترمز	Termiz,	101	15.	37	15
اخسیکث	Akhseket, *capital of Farghana*,	101	30.	42	0
کاشان	Kashan,	100	35.	42	0
قبا	Koba,	101	50.	42	50
فرغانه	Farghana, *commonly called Andejan*,	102	0.	42	20
روس	Rus, *Russia*,	102	20.	43	20
ختن	Khoten,	107	0.	42	0
چاج	Chaj, *is Shash*,	109	0.	42	30
تبت	Tibbet,	110	0.	40	0
خاجو	Khaju,	123	32.	42	15
سوکجو	Sookjoo,	124	0.	40	0
تنکباس	Tenkabas,	130	0.	39	10
مهدي	Mehdy,	140	0.	30	0
نشوي	Nushwee,	——		——	
کشاینه	Keshayeneh,	——		——	

		Longitude. D. M.	Latitude. D. M.
يومان	Yuman,	—— ..	——
شير نحاس	The City of Nehas,	—— ..	——
رقان	Rakan,	—— ..	——
كيس	Kies,	—— ..	——
ابروق	Abrook,	—— ..	——
افسوس	Efsus, *Ephesus*,	—— ..	——
بسطه	Busteh,	—— ..	——
كويا	Kuya, *a city of Russia*,	—— ..	——
مقسين	Mukseen,	—— ..	——
ختلان	Khetlan,	—— ..	——
مخلاط	Mekhlat,	—— ..	——
روم	Rum,	—— ..	——
شامش	Shamish,	—— ..	——
شلب	Shileb,	—— ..	——
سنتره	Sentereh,	—— ..	——
قبره	Kubreh,	—— ..	——
قسطلول	Kustelul, *possibly Castile*,	—— ..	——
سورقه	Surekeh,	—— ..	——
مرغزا	Margheza,	—— ..	——
سقطيسله	Sektesyleh,	—— ..	——
بطلسوس	Betelsus,	—— ..	——

		Longitude. D. M.	Latitude. D. M.
شهر والد	Shehr Walid,	——	——
مرسیه	Mersyeh, *probably Marseilles*,	——	——
دانیه	Danyeh,	——	——
سالم	Salem,	——	——
سرقط	Sirket,	——	——
توقاب	Tookab,	——	——
موشن	Mushen,	——	——
شیران	Sheeran,	——	——
ساوه	Saweh,	——	——

THE SIXTH CLIMATE.

حلیقه	Helikeh,	20	0	46	0
نبلوقه	Neeblookeh,	34	15	45	15
بردال	Berdal, *Bourdeaux*,	30	15	44	15
کنبرویه	Kembruyeh, *Cambray*,	40	30	43	15
بندقیه	Bendekyeh, *Venice*,	42	0	44	0
نیره	Neereh, *Nice or Nizza*,	42	0	45	0

		Longitude. D.	M.	Latitude. D.	M.
بسرشان	Bisirshan,	50	0.	45	0
ابرو	Abroo,	59	45.	45	0
بوزنطیه	Buzantyeh, *Byzantium*,	59	50.	45	0
کسلونه	Kusslooneh,	65	30.	46	20
سنوب	Senoob,	64	0.	47	0
هرکله	Herkeleh,	67	20.	46	30
اماسیه	Amasyeh,	67	30.	45	45
سامبنون	Sambenoon,	69	20.	46	40
فرض الروم	Ferzal Rum,	74	30.	46	50
سرین آلان	Sereenalan,	73	0.	44	0
بلنجر	Belenjer, *the capital of Kherz*,	85	0.	46	30
کرش	Kersh,	87	0.	46	50
بنکی کنده	Benkykend,	97	30.	46	40
طراز	Teraz,	99	50.	44	31
فاراب	Farab,	98	30.	45	0
بلخ	Balkh,	105	30.	44	0
المالک	Almalik,	102	30.	44	0
اورکند	Urkend,	102	50.	44	0
کاشغر	Cashghur,	106	30.	44	0
اوتن کلوران	Autan Keluran,	110	0.	46	0
قبالغ	Kabaligh,	108	0.	44	0

		Longitude. D.	M.	Latitude. D.	M.
بیس بالغ	Byshbaligh,	111	0.	44	45
قراقوروم	Karacurem,	115	0.	46	0
خان بالغ	Khanbaligh,	124	0.	46	0
ابولده	Abuledeh,	——	..	——	
اشت	Asht,	——	..	——	
انظرخت	Enzerkhet,	——	..	——	
فرتنه	Fertineh,	——	..	——	
تطلیسه	Tetleeseh,	——	..	——	
استوب	Astoob,	——	..	——	
سامون	Samun,	——	..	——	
طرابزون	Terabizun,	——	..	——	
جنده	Jendeh,	——	..	——	
سموره	Semooreh,	——	..	——	
لنبرویه	Lembiruyeh,	——	..	——	
برشان	Bershan,	——	..	——	
بل خجر	Belkhejer,	——	..	——	
جابلستان	Jabulistan,	——	..	——	
دشت قبچاق	Desht Kepchak,	——	..	——	

THE SEVENTH CLIMATE.

		Longitude. D.	M.	Latitude. D.	M.
جزيره طپانا	The Island of Tapana,	9	0.	50	30
سنبتاقو	Sumbatakoo, -	39	0.	49	0
صفيج	Suffej, - -	48	30.	50	30
اقجه كرمان	Akjeh Kerman, -	65	18.	49	0
قرقز	Kerkez, - -	67	15.	50	0
كفا	Keffa, - -	67	15.	48	0
صلعات	Selaat, - -	67	10.	50	10
طرتو	Tertoo, - -	67	30.	50	45
بلار	Belar, - -	90	0.	50	30
ارق	Arek, - -	105	0.	48	0
صراي	Saray, - -	106	0.	48	0
اكله	Akleh, - -	108	0.	49	0
وسط بحره اول جيحون	Weset Behreh Awel Jihun, -	110	0.	48	0
باطق	Batek, - -	——	..	——	
بجنه	Bejenneh, *a city of Turkestan,* -	——	..	——	
صقلاب	Seklab, *a city of Rum,*	——	..	——	

		Longitude. D. M.	*Latitude.* D. M.
معشقه	Mashekeh, - -	—— ..	——
طليه	Telyeh, *Italy*, -	—— ..	——
مرقله	Merkeleh, - -	—— ..	——
ازق	Azek, - -	—— ..	——
كلك	Kelek, - -	—— ..	——
صاري	Sary, - - -	—— ..	——
صقاليه	Sekalyeh, - -	—— ..	——
خابلقا	Jabilka, - -	—— ..	——

THE EXTENT OF THE INHABITED EARTH.

THE Greeks ſay, that in the ſame manner as the equinoctial line divides the earth into northern and ſouthern hemiſpheres, ſo does the circle of the natural horizon, by interſecting the equator, form two other hemiſpheres, making altogether four quarters; namely, the upper and the lower northern, and the upper and the lower ſouthern quarters.

The Greeks ſay, that formerly the whole of the ſouthern quarter was land, but that now a great part of it is inundated, among which are the Fortunate Iſlands, part of Greece, and other places. The Hindoos teach that the earth is not inhabited beyond the latitude of 66 deg. 29 min. 43 ſec. no animal being ſuppoſed able to live at a greater diſtance from the equator, on account of the extreme ſeverity of the cold. Others among them ſay, that a ſmall part of the upper ſouthern quarter, which joins to the northern quarter, is land, but not inhabited. Others maintain, that the earth is inhabited as far as ten degrees ſouth.

But thoſe who are better informed ſay, that the ſouth is inhabited as well as the north. And but a ſhort time ago, a very extenſive iſland, with well-inhabited towns, to the ſouth of the equator, was conquered by the Fringies, who have called it the NEW WORLD. Some ſhips were driven there by contrary winds, and one of the crew having mounted his horſe, the natives were ſo aſtoniſhed at the ſtrangeneſs of his appearance,

that, thinking the man and beaſt to be only one animal, they fled before him in terror and conſternation, and the country became an eaſy conqueſt.

The Hindoo Quarters of the Earth.

Some ſay, that the Hindoo philoſophers divide the earth into nine parts, viz.

The South, *Dekhan*, containing Arabia.
The North, *Ootre*, Turkeſtan.
The Eaſt, *Poorub*, China and Chineſe Tartary.
The Weſt, *Putchem*, Egypt and Barbary.
The North-eaſt, *Iyssa* Khatai, Moghul Tartary.
The North-weſt, *Bayib*, the Turkiſh dominions and Europe.
The South-weſt, *Nyrut*, part of Egypt and Barbary, Africa, and Andeluſia.
The South-eaſt, *Aknew*.
The centre they call *Muddehdeys*.

I have not ſeen in any Hindovee book the geographical diviſions which I have given above; neither are their learned acquainted with them.

Of Numeration.

The Brahmins have only eighteen places in numeration, as follows:

Units, - - - -	Ekhun.
10 - - - -	Dehſhem.
100 - - - -	Shut.
1000 - - - -	Sehſir.
10,000 - - - -	Jyoot.
100,000 - - -	Lukſh, vulgarly lack.
1,000,000 - - -	Purboot.
10,000,000 - - -	Kote, vulgarly krore.
100,000,000 - - -	Arbud.
1,000,000,000 - -	Abuj.
10,000,000,000 - -	Kehrub.
100,000,000,000 - -	Nikhrub.
1,000,000,000,000 -	Mahapuddum.
10,000,000,000,000 -	Sunkh.
100,000,000,000,000 -	Jeldeh.
1,000,000,000,000,000 -	Untee.
10,000,000,000,000,000 -	Mooddeh.
100,000,000,000,000,000 -	Berardeh.

After this they ſay, tens of Berardehs, hundreds of Berardehs, &c.

Of the Jehats, or Quarters of the World.

The Hindoo philoſophers call a ſide or quarter *Deſſa*, and alſo *Deg*. They reckon ten, including the upper and lower ſides of the earth; and they believe that each has its particular guardian ſpirit, to whom they give the general appellation of *Degpaul*.

TABLE OF THE QUARTERS, WITH THEIR GUARDIAN SPIRITS.

Quarter.		Guardian Spirit.
Poorub,	Eaſt,	*Indree.*
Agnee,	South-eaſt,	*Augin.*
Dulchen *com.* Dekhan,	South,	*Jum.*
Nyrut,	South-weſt,	*Benyroot.*
Putchim,	Weſt,	*Wurrun.*
Baybee,	North-weſt,	*Bayoo.*
Ootre,	North,	*Kobeir.*
Iyſanee,	North-eaſt,	*Jysan.*
Oordhoo,	Above,	*Birmha.*
Adeh,	Below,	*Nag.*

Some philoſophers alſo make a quarter of the centre between the upper and lower, the guardian ſpirit of which they call Roodre; ſo that, according to this account, there are eleven quarters.

OF THE HINDOOS.

Although it is impoſſible to give, in this abridgment, a circumſtantial account of the ſeveral tribes of Hindoos, their various characters, cuſtoms, and ceremonies, yet ſomething ſhall be ſaid ſummarily on each ſubject.

If a diligent inveſtigator were to examine the temper and diſpoſition of the people of each tribe, he would find every individual differing in ſome reſpect or other. Some among them are virtuous in the higheſt degree, and others carry vice to the greateſt exceſs. But impartiality muſt allow that thoſe among them who dedicate their lives to the worſhip of the Deity, exceed men of every other religion in piety and devotion.

They

They are vigorous enemies and faithful friends, and when driven to deſpair, make no account of their lives. They are renowned for viſdom, diſintereſted friendſhip, obedience to their ſuperiors, and many other virtues. But at the ſame time there are among them men, whoſe hearts are obdurate and void of ſhame, turbulent ſpirits; who, for the mereſt trifle, will commit the greateſt outrages.

In ſhort, ſome have the diſpoſition of angels, and others are demons.

The Hindoo philoſophers divide the human race into Charburren, or four tribes. 1, Brâhmin, more commonly called Brahmin. 2, Chuttree, vulgarly Kehteree. 3, Wieſs, vulgarly Bieſs. 4, Shooder, vulgarly Sooder. At the creation of the world, theſe four tribes were produced from Brahma. The Brahmins from his mouth; the Kehteree from his arms; the Bieſs from his thighs; the Sooder from his feet. The other people of the world they call Milleetch, and ſuppoſe them to have been firſt produced from the Cow of Camdhen.

The Brahmins.

Theſe have properly ſix duties. 1, The ſtudy of the Bedes. 2, The ſtudy of other ſciences. 3, To inſtruct others. 4, To perform the Jug, or the beſtowing of charity for the ſake of the Dewtahs, and exciting others to do the ſame. 5, Giving charity on their own account. 6, Receiving charity from others.

The Kehteree

Are enjoined the performance of three of the above-mentioned duties. 1, Study. 2, Performing the Jug. 3, Beſtowing charity.—Beſides which they have ten other duties. 1, Serving Brahmins. 2, To be rulers of the earth, and receive the reward of their labour or tribute.

tribute. 3, The protection of religion. 4, The exaction of fines from delinquents, and aſcertaining the quantity thereof. 5, To puniſh every one according to his offence. 6, To acquire wealth, and ſpend it properly. 7, To train elephants, horſes, and oxen, and to inſtruct ſervants in their reſpective duties. 8, To be ſoldiers. 9, Not to receive charity from men. 10, To reward merit.

The Bieſs.

They alſo perform the three duties of the Brahmins abovementioned, to which five other offices are added. 1, Servitude. 2, Agriculture. 3, Merchandiſe. 4, Taking care of oxen. 5, Bearing arms.

And any of the offices abovementioned, for the Kehteree and Bieſs tribes, may alſo be performed by Brahmins, previous to their putting on the zenar.

The Sooder.

They cannot perform any of the offices aſſigned to the other three tribes. But they may ſerve them, wear their caſt-off clothes, and eat any victuals they have left. They may be of any of the following profeſſions: painters, goldſmiths, blackſmiths, carpenters, ſalt merchants, dealers in honey, milk, buttermilk, ghee, and grain.

The Milleetch

Are infidels, who have not any religion, and of theſe they reckon Jews and Guebres.

And they ſay that, by the intermarriages of theſe four original tribes, ſixteen races of men are produced. 1, Brahmin, whoſe father and mother are both Brahmins. 2, Moordhawaſeekut, the father Brahmin and the mother Kehteree. 3, Neſhad, the father Brahmin and the mother Sooder. 4, Untelut, the father Brahmin

min and the mother Biefs. 5, Kehteree, both father and mother Kehteree. 6, Sooté, the father Kehteree and the mother Brahminee. 7, Maheys, the father Kehteree and the mother Biefs. 8, Oogur, the father Kehteree and the mother Sooder. 9, Biefs, both father and mother Biefs. 10, Beydeah, the father Biefs and the mother Brahminee. 11, Magdeh, the father Biefs and the mother Kehteree. 12, Kurren, the father Biefs and the mother Sooder. 13, Sooder, both father and mother Sooder. 14, Chundal, the father Sooder and the mother Brahminee. 15, Chutta, the father Sooder and the mother Kehteree. 16, I-ugoee, the father Sooder and the mother Biefs.

Again, by the mixture of theſe ſixteen tribes, are produced others without number, each differing in their cuſtoms and religious worſhip. The diſtinctions, likewiſe, of country, profeſſion, and rank of anceſtors, form ſuch a variety of branches, as are almoſt inconceivable.

THE BRAHMINS,

Themſelves, are of four tribes according to the reſpective doctrine of the four Bedes, each tribe following its own particular book. They alſo differ in the manner of reading them. For the Rig Bede, are eight ways of reading; for the Jijer Bede, eighty-ſix; for the Sam Bede, one thouſand; and for the Atehrben Bede, five. And each of theſe readers are divided into diſtinct claſſes.

There are ten diſtinctions according to their manner of employing themſelves. 1, Deo, perform the Howm for themſelves, but not for others. They give charity; but do not receive it. They learn; but do not teach.

2, Mun. They perform not the Howm for themſelves, nor for others. They receive charity, and they teach.

3, Devij. Theſe obſerve twelve rules. 1, Perform the Howm for themſelves; 2, and for others; 3, they give charity; 4, they receive charity; 5, they learn; 6, they teach; 7, they bear injuries with patience; 8, they obſerve temperance of every kind; 9, they inflict on themſelves the ſevereſt auſterities; 10, they believe ſolely in their reſpective Bede; 11, they kill not any animal; 12, they do not conſider any thing as belonging to themſelves.

4, Raja. Perform the ſame offices as the Kehteree.

5, Bieſs. Perform the offices of the Bieſs.

6, Sooder. Do whatever appears advantageous to them.

7, Budaluck. Are mendicants who receive alms from any one.

8, Puſha. Are bound by no rules, and like brutes know not good from evil.

9, Milleetch are infidels; who follow the cuſtoms of the Milleetch before deſcribed.

10, Chundal. Are vile wretches and eat carrion.

The Kehteree

Were of two original tribes. Firſt Soorujbunſee, who are regarded as deſcendants of the ſun in the following genealogical order. At the creation of the world, Berincheh was produced by the will of Brahma. From whom proceeded Kuſhup. From whom proceeded the ſun. From whom proceeded Biyoorwutchmunnoo. From whom proceeded Ikebako. Then from the noſe of Ikebako iſſued a ſeed, from whence commenced generation. Of this tribe, three perſons were univerſal monarchs. 1, Rajah Sooker; 2, Rajah Kehtwang; 3, Rajah Rig.

The

The ſecond tribe of Kehteree are called Soombunſee, or deſcendants of the moon, in the following order:

From Brahma was produced Attree, out of whoſe right eye iſſued the moon. The moon produced Mercury, with whom generation commenced. Of this tribe two perſons have been univerſal monarchs. 1, Rajah Jewdiſhter; 2, Rajah Sunnang.

There are now upwards of five hundred different tribes of Kehteree, fifty-two of whom are in eſteem, and twelve are better than the reſt. But at preſent there are ſcarcely any true Kehterees to be found, excepting a few who do not follow the profeſſion of arms.

Thoſe among them, who are ſoldiers, are called Rajpoots. There are near a thouſand different tribes of rajpoots; but I ſhall only mention the moſt famous, who are entertained in his majeſty's ſervice.

The Rahtore, of whom there are ſeveral tribes, are ſixty thouſand cavalry and two hundred thouſand infantry.

The Chowhen, of whom alſo there are ſeveral branches, viz. Soongera, Kehwera, Hada, and Nirya. Fifty thouſand cavalry and two hundred thouſand infantry.

The Punwar. Formerly this tribe was very numerous, and ſome of them were princes of Hindoſtan. At preſent they are twelve thouſand cavalry and ſixty thouſand infantry.

The Jadown. Fifty thouſand cavalry and two hundred thouſand infantry. The Bhatee and Jareeyeh, are branches of this tribe, as are alſo the Jenooheh, who are amongſt the Mewat Khanehzad*.

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The

The Gehlote. Twenty thouſand cavalry and three hundred thouſand infantry. The Seeſowdyeh and the Chundrawut are branches of this tribe.

The Cutchwaheh. Twenty thouſand cavalry and one hundred thouſand infantry.

The Soolunkhee. Twenty thouſand cavalry and one hundred thouſand infantry.

The Toonoor, of which tribe there have been ſome kings; ten thouſand cavalry and five thouſand infantry.

The Birjoojir. Ten thouſand cavalry and forty thouſand infantry.

And each of theſe tribes now carry in their hands genealogical tables for ages back.

THE BIESS AND THE SOODER.

They are alſo divided into branches.

It is neither poſſible to deſcribe the extent of the learning of the Hindoos, nor all the branches of their tribes.

There is a branch of the Bieſs tribe, called in the Hindovee language Bunnick, or more commonly Bunnyeh, or grain merchants; and of theſe are no leſs than eighty-four tribes, among whom are mendicants, men of learning, artiſts, magicians, handicrafts, and ſuch expert jugglers, that their tricks paſs for miracles with the vulgar, and impoſe even upon thoſe who are wiſer.

Of the Languages of Hindostan.

ALTHOUGH there are innumerable dialects ſpoken in the different provinces of Hindoſtan, yet for the moſt part they have ſuch an affinity, as to be generally comprehended. The only dialects that are merely local are thoſe of the following places: Dehly, Bengal, Multan, Marwar, Gujerat, Nanek, Sind, Kandahar, Balootch, Telinganeh, and Caſhmeer, the Mahratteh dialect, and that of the Afghans of Shal, which is a place between Sind and Cabul. To which may be added the jargon of the Bunmannis, or wild men of the woods.

The Birds and Beasts of Hindostan.

AFTER this ſummary deſcription of man, the nobleſt animal of the creation, it may not be improper to ſay ſomething of the birds and beaſts of Hindoſtan.

The Bunmannis is an animal of the monkey kind. His face has a near reſemblance to the human; he has no tail, and walks erect. The ſkin of his body is black, and ſlightly covered with hair. One of theſe animals was brought to his majeſty from Bengal. His actions were very aſtoniſhing.

Of the following animals here are great abundance. Elephants, panthers, tigers, lions, bears, wolves, dogs of various ſpecies, monkeys, ſyagoſhes, hyenas, jackals, foxes, otters, cats, white and yellow, and another kind that will fly for a ſhort diſtance.

The ſardole, although ſmaller than the dog, preys upon the larger wild beaſts.

Horſes. In conſequence of the encouragement given

given by his majeſty, ſuch are now bred here as equal thoſe of Arabia and Perſia.

The rhinoceros is a ſurpriſing animal. He is almoſt twice as big as a buffalo, and looks like a horſe in armour. His feet and hoofs reſemble thoſe of the elephant, and his tail is like the buffalo's. His forehead is armed with a horn, and his hide is ſo hard that an arrow will not penetrate it. Of the hide are made breaſt-plates, targets, &c. If he meets with a horſe he attacks him and kills him with his horn.

The antelope has two very high horns, and is the moſt beautiful of the deer kind.

The muſk deer is bigger than the fox. His hair is very harſh; he is furniſhed with two tuſks, and has two protuberances in the place of horns. This animal is very common.

The Kataſs cow differs but little from the common cow, excepting in the tail, which is the Kataſs. The people of the country, where they are found, are very expert in joining the hairs of ſeveral tails, ſo as to make them appear of one length.

The civet cat is alſo found in this country.

Birds.

The ſharukh imitates the human voice in ſuch an aſtoniſhing manner that, if you do not ſee the bird, you cannot help being deceived.

The myneh is bigger than the ſharukh. The plumage is a dark brown with a little yellow under the tail. The bill and temples are alſo of this laſt colour. It ſpeaks as well as the ſharukh.

Parrots

are red, white, green, and a variety of other

The koyil reſembles the myneh, but is blacker and has red eyes, and a long tail. It is fabled to be enamoured with the roſe, in the ſame manner as the nightingale.

The pepeeheh is ſmaller and ſlenderer than the koyil, and the tail is ſhorter. This bird ſings moſt enchantingly about the commencement of the rains, and eſpecially during the night, when its lays cauſe the old wounds of lovers to bleed afreſh. This bird is now alſo called *Peeyoo*, which, in the Shanſcrit language, ſignifies *beloved*.

The baril has a green plumage, with white claws and red eyes, and is ſmaller than the pigeon. He never alights upon the ground, and when he wants to drink, he deſcends with a ſmall twig in his claws, and floats himſelf upon the water.

The biya is about the ſize of the ſparrow, but yellow. He is very docile, exceedingly ſagacious, and may be taught to fetch and carry grains of gold, with ſafety. If carried a great diſtance from his maſter, he will fly to him immediately upon hearing his voice.

And, from the encouragement given by his majeſty, the animals of Turan, Iran, and Caſhmeer, as well game as others, have been tranſplanted here in aſtoniſhing abundance.

OF WEIGHTS AND MEASURE.

The following are those which were used formerly.

MEASURES.

6 Zerrehs,		Murreetch.
6 Murreetch,		Khurdul.
3 Khurduls,		Muſtard ſeed.
8 Muſtard ſeeds,		Barley corn.
4 Barley corns,		Rutty.
6 Rutties,		Maſheh.
4 Maſhehs,		Tank.
2 Tanks,		Kowl.
2 Kowls,	make one	Towlcheh.
2 Towlchehs,		Suckuto
2 Suckuts,		Pul.
2 Puls,		Palm.
2 Palms,		Unjil.
2 Unjils,		Manka.
2 Mankas,		Puriſteh.
4 Puriſteh,		Adhek.
4 Adheks,		Dooroon.
2 Dooroons,		Soorup.
2 Soorups,		Khary.

JEWELLERS WEIGHTS.

20 Biſwehs,	make one	Rutty.
24 Rutties,		Tank.

Formerly they reckoned $2\frac{1}{2}$ biſwahs to the barley-corn; but his majeſty has fixed it at 2 biſwehs, or 10 barley-corns to the rutty. In order to prevent frauds, his majeſty has farther commanded that the barley-corns ſhall be made of agate.

The following are the weights which the jewellers always keep ready for uſe. Biſweh, barley-corn, $\frac{1}{4}$, $\frac{1}{2}$ of a rutty;

a rutty; 1, 2, and 3 rutties; (the laſt being the fourth of a tank,) 1, 2, 5, 10, and 20 tanks, and $\frac{1}{2}$ a tank. And with theſe they compound any weight required.

For the royal uſes, there are alſo in agate from a biſweh to 140 tanks.

Banker's Weights.

$7\frac{1}{2}$ Barley-corns,	make one	Rutty.
8 Rutties,		Maſheh.
12 Maſhehs,		Tolecheh.

Formerly the rutty contained 6 barley-corns.

The following are the weights which the bankers always keep ready for uſe; $\frac{1}{2}$ rutty, 1 and 4 rutties; 1, 2, 4, and 6, maſhehs; 1, 2, 5, 10, 20, 50, 100, 200, and 500 tolechehs.

But in the royal exchequer there are much larger weights.

Other Ordinary Weights.

Formerly, in ſome parts of Hindoſtan, the ſeer contained 18 dams, in others 22 dams; and, in the commencement of the preſent reign, it conſiſted of 28 dams. Now it is fixed at 30 dams, each dam being 5 tanks.

Alſo, formerly in the ſale of coral and camphor, the dam was reckoned at $5\frac{1}{2}$ tanks; but now the price of thoſe articles has been reduced by valuing the dam at 5 tanks.

The following are the weights kept for ordinary uſes, $\frac{1}{8}$, $\frac{1}{4}$, and $\frac{1}{2}$ of a ſeer; 1, 2, 5, 10, 20, and 40 ſeers, or 1 mun, or maund.

The

The Learning of the Hindoos.

THE Hindoos have upwards of three hundred arts and ſciences. The author of this work having aſſociated himſelf intimately with the learned men among them, has heard and comprehended the various doctrines of each ſect and profeſſion. It is impoſſible, in a ſingle volume, to give a particular relation of ſuch a variety of ſubjects; but, for the ſatisfaction of thoſe who are uninformed, I ſhall ſketch out the rudiments of each art and ſcience, without offering any argument for or againſt them. This may prove a uſeful index to ſome future ingenious inveſtigator, who wiſhes to compare their doctrines with thoſe of Plato and Ariſtotle, the Soofees and the commentators on the ſacred text; and, who after having removed the prejudices which obſtruct religious enquiries, will ſeek out for proofs, rejecting the doubts of ignorance, but, at the ſame time, exerciſing his reaſon with caution.

Among the Hindoos there are nine ſects, eight of whom teach of the creation; and of a future ſtate; of the divine eſſence and attributes; of the order of the upper and the lower regions; of the forms of worſhip; morality; and of political government.

The ninth ſect deny the exiſtence of a God; and believe neither a beginning nor an end.

All theſe ſects have many books, containing their reſpective creeds, and rules of conduct. They are generally written with an iron ſtyle, either on the leaf of the Taar, or the bark of the Tooz, in the ſame manner as was practiſed by the Greeks before the time of Ariſtotle. The Hindoos write from left to right. Although they now ſometimes write upon paper, yet they never uſe any bindings for their books, but keep them in ſeparate leaves.

Their books contain ſublime doctrines and valuable inſtructions. How ſhall I proceed with my ſubject! perplexed every moment with worldly avocations; I am unable to expreſs myſelf, at the ſame time that I earneſtly deſire to be communicative. I know not if this diſtraction is the natural fault of my diſpoſition, or whether it be that truth is ſtruggling to reveal itſelf to me. If I was not thus embarraſſed, I would arrange the Hindoo philoſophy in the ſame manner as that of the Greeks. But I muſt conform to my circumſtances, and the compaſs of my book.

NAMES OF THE NINE ABOVE-MENTIONED SECTS.

1, Neyayek; 2, Beyſheekheh; 3, Beydantee; 4, Meymanſuck; 5, Sankh; 6, Patunjil; 7, Jien; 8, Boodh; 9, Naſtick.

The principles of each ſhall be hereafter particularized and explained.

The Brahmins, however, admit only of the ſix firſt doctrines, and call them *Khutdersun, six modes of knowledge.* The three laſt they conſider as heretical.

The Neyayek and the Beyſheekheh agree in many points, as do the Beydantee and the Meymanſuck. The Sankh and Patenjil have very inconſiderable difference.

THE SCIENCE OF NEEAIY.

GOTEM, the philoſopher, was the firſt who taught this ſcience. It compriſes theology, metaphyſics, mathematics, and logic. According to this doctrine there is only one God, who is incorporeal, neither begetting nor begotten, and free from all other defects belonging

to human nature; he is the creator of the univerſe, himſelf being eternal, without beginning and without end, the preſerver, the true uncompounded ſpirit. They ſay that he created a body, and then entered himſelf into that body, which body is Brahma; and in the ſame manner as a human body acts from its union with the ſoul, ſo does the body of Brahma act from its relation to the deity. And they maintain that this mixture of perſons does not in the leaſt defile the holineſs of the deity. This opinion nearly correſponds with the faith of the Chriſtians; and agrees with the tenets of the divines *, excepting that the Neyayeks deny the univerſe to have been from eternity.

They believe that God ſent to the people of the earth, by the hands of Brahma, a book, which they call *Bede*, containing upwards of one hundred thouſand aſhlogues. An aſhlogue compriſes four cherruns, each of which contains from eight to twenty-ſix atchers, and an atcher is compoſed of one or two letters; if it conſiſts of two, the laſt letter is mute. But in the Bede the cherrun never conſiſts of more than twenty atchers. They alſo ſay that one of the celeſtial ſpirits, named Byaſs, divided this book into four ſections, viz. 1, Rig; 2, Jejir; 3, Sam; 4, Atchrbun. One ſect

* *Elahioun*, the *divines*. The Mahommedans mean by this word the ſecond ſect of philoſophers, who admitted a firſt mover of all things, and one ſpiritual ſubſtance detached from every kind of matter. Guzali, in his book entitled *Mockedh*, ſays, that the philoſophers of this ſecond ſect were Socrates, Plato, and Ariſtotle, the inventor of logic, or the art of reaſoning, and who reduced ſcience to method. This laſt, continues he, has pretended to refute Plato, Socrates, and all who went before him of that ſect; but he has, nevertheleſs, ſupported many of their erroneous ſentiments, although he ſeems in a manner to have abjured them; for he maintains the eternity of the world, which obliges us to reject his opinions as impious, as well as thoſe of all the other philoſophers who are called divine. We ſay the ſame thing of thoſe amongſt the Muſſulmen who would philoſophiſe after their manner, as Alfariabi and Ebn Sina (Alfarabius and Avicenna.) D'Herbelot.

maintains

maintains that Brahma had four mouths, and that he delivered a ſection from each mouth.

Theſe four books are eſteemed to be of divine origin, and they believe that every Brahma who appears, delivers the ſame letter and word, without diminution or addition.

They ſay that God is the abſolute efficient cauſe; and that the actions of men are produced by two cauſes; namely, by the power of God, and by the power of Brahma. They believe that every action is good or bad, as it is deſcribed in the Bede. They believe that there is a hell and a paradiſe. Hell they call *Neruck*, and place it in the inferior regions. Paradiſe they call *Soorug*, and ſay it is in the upper regions. They do not believe either the puniſhments of hell, or the rewards of paradiſe to be everlaſting; but ſay that, according to the degree of wickedneſs committed, men will be puniſhed in hell, and afterwards come out from thence; and, aſſuming other forms, will go into paradiſe; when they will again change their forms, and return into the world; thus going and returning through the three different ſtates, till they have fully received the fruits of their good and bad actions: after which, ſtanding in no further need of either hell or paradiſe, they will become free from joy and ſorrow, in the manner that will be hereafter related.

They believe ſome parts of the univerſe to have exiſted from all eternity, and that others are created, the particulars whereof will be given hereafter.

They reckon eight divine attributes, which they call accidents. 1, *Geeyan*, omniſcience; 2, *Itcha*, omnipotence; 3, *Purreytun*, providence; 4, *Sunkehya*, unity; 5, *Purman*, immenſity, ſince God is believed to be every where; 6, *Purtukhtoo*, analyſis; 7, *Sunjoog*,

union, becauſe all things unite in the deity; 8, *Behbaug*, diviſion. Of theſe eight attributes, it is believed that the firſt ſix have been from all eternity, and the other two produced afterwards.

In this ſcience they make uſe of ſixteen predicaments, which compriſe every thing in the univerſe.

THE PREDICAMENTS.

1 Poormanoo, *perfect knowledge.*
2 Purmiey, *comprehension.*
3 Sunſhee, *doubt.*
4 Puryujen, *cause.*
5 Diſhtant, *inference.*
6 Sidhant, *positive proof.*
7 Iyou, *all the parts of a syllogism.*
8 Turrek, *negative proof.*
9 Nirnee, *faith founded on entire proof.*
10 Bad, *controversy with a view to knowledge.*
11 Jelp, *proposition of number.*
12 Betanda, *indirect proposition.*
13 Heetwahbas, *proposition founded on appearance.*
14 Chul, *false proposition.*
15 Jaut, *artful proposition.*
16 Negehriſtin, *proof obtained from the adversary's arguments.*

EXPLANATIONS OF THE PREDICAMENTS.

The first Predicament, POORMANOO,

Signifies true and perfect knowledge, and is of four kinds. 1, *Pertehj*, the five external ſenſes, together with *Mun*, which will be explained hereafter; 2, *Unman*, conjecture; 3, *Owpman*, analogy; 4, *Subdh*, tradition.

The second Predicament, PURMIEY, *comprehension, and which is of twelve kinds, viz.*

1 Atma, *soul of the universe.*
2 Sireer, *matter.*
3 Inderee, *sensation.*
4 Ir-th, *substance.*
5 Boodh, *human knowledge.*
6 Mun, *the mind.*
7 Perweert, *voluntary action.*
8 Dowkh, *the cause of prudence.*
9 Pereetbhow, *transmigration of the soul.*
10 Phul, *fruit, reward.*
11 Dookh, *pain.*
12 Apoorukh, *deliverance from pain.*

Atma, a ſubtle eſſence that pervades every part of the univerſe, and is the ſeat of knowledge. And this eſſence is of two kinds, *Jewa Atma,* that which belongs to animals and vegetables; and *Pur Atma,* omniſcience, which is the intelligence poſſeſſed ſolely by the only and eternal God. Beſides *Jewa Atma,* every body has a diſtinct ſpirit, by which it exerciſes the internal and external ſenſes, in conjunction with a third eſſence, called *Mun,* and which will be more particularly explained preſently.

Sireer, matter, and which is of two kinds, 1, *Jewnej,* a body produced by the copulation of male and female; 2, *Ajewnej,* a body which is not produced by theſe means. *Jewnej* is ſubdivided into two kinds, *Jeraiooj* viviparous, and *Unduj* oviparus. *Ajewnej* is ſubdivided into four kinds, 1, *Parthu,* terrene; 2, *Apie,* aqueous; 3, *Teyjes,* igneous; 4, *Baiweeya,* aerial.

Indree is the five external ſenſes, together with *Mu* the mind. This laſt is a ſubtle eſſence which unit more eſpecially with the heart, and upon it depe knowledge, thought, and recollection; but they in gen

ral do not believe that this ſenſe pervades the whole body like *Atma*. But, according to the tenets of the *Meymansa*, it is made to be in every part of the body.

Ir-th, ſubſtance, is of ſeven kinds, viz. 1, *Dirb*, ſubſtance in general; 2, *Goon*, ſenſible qualities; 3, *Kurrum*, motion; 4, *Samanee*, ſeparable accident; 5, *Bysekh*, foreign accident; 6, *Sumwaiy*, relation and correlation; 7, *Abhow*, privation.

Dirb, ſubſtance in general, which they conſider as having exiſted from all eternity; but they ſay that, in the four elements, there is an indiviſible particle. The ſubſtances are *Atma*, *Mun*, *Akass*, *the four elements*, *Kal*, time, and *Dessa*. *Atma* and *Mun* have been explained. The *Akass*, ether, is a ſubtle matter which pervades the univerſe, and is the medium of ſound. In the deſcription of the four elements they agree with the Greeks, only that they make air to be the uppermoſt. *Kal*, time, they alſo make a ſubtle matter pervading the univerſe. *Dessa* is a ſide or quarter of the univerſe, which they conſider as being every where. *Goon* is an accident, of which there are ſix kinds; *Kurrum*, motion and progreſſion, of which there are five kinds; 1, circular; 2, upwards; 3, downwards; 4, contraction; 5, expanſion, which laſt they call *Hadit*. *Saman* literally ſignifies whole, entire. This whole they conſider as the compound of ſubſtance and accident. They ſay that nature is from all eternity, and that it is founded on ſubſtance, accident, and motion, which three collectively they term *Jaut Saman*, or inſeparable accident. The ſeparable accident, or *Owpareh Saman*, they ſay is not from all eternity, but may happen to any thing. *Bysekh* is that whoſe exiſtence depends upon ſomething entirely diſtinct from its own nature; and this accident can only proceed from the eternal eſſence. *Sumwaiy* is the connection of five things with their reſpective relatives, viz. 1, The relation between motion

and

and its cauſe; 2, The relation between the ſubſtance and the accident; 3, The relation between the materials of which a thing is formed, and the thing itſelf, as thread and cloth; 4, The relation between the whole and its component parts; 5, The relation between the eternal and other ſubſtances; and this relation they conſider as having exiſted from all eternity. They alſo believe that union is of three kinds, 1, In the manner that has been related; 2, That produced by the union of two ſubſtances, which is *Sunjoog*, already mentioned among the attributes; and of this kind of union, they ſay, there are many. 3, The union of ſpirit with matter, as the ſoul with the body. This kind they call *Sooroop*.

Abhow, privation depending upon ſomething foreign, and it is of two kinds, 1, *Sunsirgabhow*, the privation of any one thing. 2, *Anewneeabhow*, the ſeparation of two things, as time and place. *Sunsirgabhow*, is ſubdivided into three kinds, 1, *Paragabhow*, a negative paſt; 2, *Perdehnsabhow*, a compound negative; 3, *Attenabhow*, a negative, that does not happen in one place, although it be at one time, as for example, Zied is preſent on the ſeaſhore, and is not in the deſert.

The other five ſenſible qualities are called *Goon*, and are of twenty-four kinds; 1, *Roop*, colour. They reckon five original colours; red, yellow, blue, black, and white; 2, *Russ*, the taſte; 3, *Gund*, the ſmell; 4, *Soopress*, the touch; 5, *Sunkehya*, the order of numerals, and which is after three ways; either one by itſelf, or two together, or more numbers together; 6, *Purman*, quantity, and which is of four kinds. *Un*, the indiviſible particle; 2, *Hirsoo*, the quantity of two particles, which they alſo call *Denook*; 3, *Deerug*, the quantity of three particles and upwards; 4, *Meht*, the quantity of the akaſs and the other elements; 7, *Poortuckhtoo*, diſcrimination, and this accident is entire in its own nature. It is after three ways, as if

you

you were to ſay, this one is not like that one; or theſe two are not like thoſe two; or theſe three are not like thoſe three or more; 8, *Sunjoog*, the union of two eternal ſubſtances, which unite together from their mutual motion. But they do not conſider this union to be the ſame as that which they call *Sumwaiy*, relation and correlation; 9, *Behbaug*, diviſion; 10, *Purtoo*, diſtance of time or place; 11, *Apurttoo*, nearneſs of time or place; 12, *Boodh*, human reaſon; 13, *Sookh*, eaſe; 14, *Dookh*, pain; 15, *Itcha*, deſire, will; 16, *Dooweekh*, anger; 17, *Purreytun*, providence; 18, *Gowrtoo*, gravity; 19, *Durwuttoo*, progreſſive motion; 20, *Sunneyah*, fluidity; 21, *Sunskhar*, is an accident whoſe occurrence does not make any alteration in the original ſtate of the ſubſtance, and it is of three kinds; 1, *Beyg*, an accident which is produced by motion, and which becomes the cauſe; as the motion of the arrow after it has left the bow. They include the ſecond motion in the firſt, and certainly this accident is occaſioned by that, and the motion of the arrow becomes the ſecond cauſe; 2, *Bhawna*, is particularly applied to reaſon, being the recollection of ſomething forgotten; and ſince knowledge cannot exiſt without cauſe, action, and effect, they therefore make uſe of this accident, either when the recollection is aſſiſted by ſeeing any thing like what had been forgotten, as when any incidental ſearch after ſomething elſe, whoſe connection with what was forgotten brings it again to memory; 3, *Sootithaig* is that which, after having been twiſted or bent, becomes ſtraight again; or that which from being bent is made ſtraight, and afterwards returns to its primitive ſtate, (action and reaction): 22, *Dherem*, happy conſciouſneſs; 23, *Adherem*, unhappy conſciouſneſs. The followers of this doctrine ſay that men, by means of theſe two laſt accidents, tranſmigrate into different forms, and according to their good or evil deeds are rewarded with happineſs, or puniſhed with ſorrow, 24, *Subd*, ſound.

DIVISIONS

Divisions of the Accidents.

Accidents of the rational Sense.

1 Boodh.
2 Sookh.
3 Dookh.
4 Itcha.
5 Dooweekh.
6 Pureyten.
7 Dehrem.
8 Adherem.
9 Bhawna.
10 Sunſkar.
11 Sunkehya.
12 Purman.
13 Poortukhtoo.
14 Sunjoog.
15 Behbaug.

The firſt nine belong eſpeci... this ſenſe, being never ſeparated from its eſſence.

Accidents belonging to the akaſs.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.
5 Subd.

The laſt belongs eſpecially to the akaſs, being never ſeparated from its eſſence.

Accidents of Kal and Dessa.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.

Accidents of Mun.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.
5 Pertoo.
6 Apertoo.
7 Biyg.
8 Sunſkar.

Accidents of Bad.

1 Sooperſs.
2 Sunkehya.
3 Purman.
4 Poortukhtoo.
5 Sunjoog.
6 Behbaug.
7 Pertoo.

7 Pertoo.
8 Apertoo.
9 Durwuttoo.
10 Biyg.
11 Sunſkar.

ACCIDENTS OF FIRE.

1 Roop.
2 Sooperſs.
3 Sunkehya.
4 Purman.
5 Poortukhtoo.
6 Sunjoog.
7 Behbaug.
8 Pertoo.
9 Apertoo.
10 Gowrtoo.
11 Durwuttoo.
12 Suneyeh.
13 Sunſkar.
14 Kurrum.

Sooperss and *Kurrum* belong eſpecially to fire, being never ſeparated from its eſſence.

ACCIDENTS OF WATER.

1 Roop.
2 Ruſs.
3 Sooperſs.
4 Sunkehya.
5 Purman.
6 Poortukhtoo.
7 Sunjoog.
8 Behbaug.
9 Pertoo.
10 Apertoo.
11 Gowrtoo.
12 Durwuttoo.
13 Suneyeh.
14 Sookh.
15 Sunſkar.

Suneyeh, Kurrum, and Sooperſs, are eſpecial to water, being never ſeparated from its eſſence.

There are many more diviſions of the accidents, but what have been given are ſufficient for my purpoſe. I ſhall now proceed to explain the fifth diviſion of the predicament *Purmiey*.

Boodh. Although this has already been mentioned under the ſecond diviſion of Ir-th, yet it is neceſſary to ſay ſomething more on the ſubject in this place.

Boodh,

Boodh, human knowledge, they divide into two kinds: 1. *Unnebhow*, conjecture or opinion, which is obtained by the means of *Itcha*, or the will; 2. *Soomerut*, is that which having been learnt and forgotten, is recollected through the medium of *Bhonwa*. Again Unnebhow is of two kinds; that which is certain, and that of which there is some doubt. This last is subdivided into three kinds: 1. *Sunshee*, mixed with doubt; 2. *Beeparjee*, mistaking; 3. *Turrek*, the eighth predicament, which will be explained in its proper place.

Mun, already mentioned among the substances, has the following divisions; *Purweert*, the actions of *Mun* by means of the tongue, and other members, in good and bad deeds. They say that external actions require four things: 1. Knowledge. 2. Inclination. 3. Determination. 4. Motion.

Dookh, is the cause of *Pureytun*, and is of three kinds: 1. *Rakh*, desire, will. 2. *Dooweekh*, anger. 3. *Mowh*, believing that to exist which does not exist.

Pereetbhow, is living after death, and the rational sense entering the body, and dying after living, and breaking the relations between body and soul after the union.

Phul, the fruit, or reward, or punishment of *Dekherem*, or *Adherem*.

Dookh, pain, is the contrary of *Sookh*, ease happiness. They say that all the comforts of this life are only sorrow, and therefore do not make any account of *Sookh*.

Apoorukh, the deliverance from one pain by such means as will not produce another. They say, there are twenty-one kinds of pain or sorrow; *viz.* the six

senses

ſenſes and their ſix objects, the ſix intelligences which form the ſenſes, and the body, which is the ſtorehouſe of evils, and joy, according to the vulgar opinion; but which, in reality, is ſorrow and abſolute pain. *Dookh* implies whatever is contrary to our inclination, which, if it takes any effect, cauſes uneaſineſs. When a perſon arrives at ſuch a degree of perfection as entirely deſtroys all the twenty-one things above-mentioned, that ſtate is called *Muckut*, when the ſoul becomes perfectly inſenſible, quits its connexion with the body, and never again viſits either paradiſe or hell; becauſe that all the cauſes of ſorrow ariſe from the union of the ſoul with the body. This union of the ſoul with the body they call *Jennum*, birth, and it is produced by *Dehrem*, or *Adherem*. After the union of body and ſoul takes place, the perſon receives in this life the reward of his virtues and the puniſhment of his vices, beſtowed or inflicted in return for *Kurrum*, which in this place ſignifies the performance of any action, whether it be good or bad, joyful or ſorrowful. *Kurrum* is produced by *Jeytun*, which has the ſame ſignification *Pureytun* and *Purweert*, voluntary action, in conſequence of *Rakh*, deſire. *Rakh* is produced by *Meethageeyan* falſe conception. Through the means of *Bhowna*, collection, and *Sunskar*, reflection, the ignorant obtain knowledge. Knowledge proceeds from the operation of the ſoul and body, and the proper uſe of good means; knowledge produces worthy reflections: then ſenſual knowledge vaniſhes, true knowledge diſcovers itſelf, and there is an end of tranſmigration.

Some ſay that when, through the means of reaſon, man is arrived at the higheſt degree of perfection, there is a end of miſcomprehenſion, ignorance, deſire, and age. *Purweert*, voluntary action, ceaſes and in conſequence, there is an end of *Jennum*, or birth; and for a ceſſation of *Jennum*, there is an end of pain and ſorrow; and everlaſting *Muckut* enſues.

Another

Another ſect ſay, that when the ſtate of everlaſting knowledge is obtained, *Meet-hageeyan* falſe conception, ceaſes, which deſtroys *Itcha*, which deſtroys *Pureytun*, which deſtroys *Kurrum*. The deſtruction of *Kurrum* is followed by that of *Ahrem* and *Adherem*, which puts an end to *Jennum*, and in conſequence *Dookh*.

But the ſtrict followers of the Neeaiy doctrine ſay, that when the elementary body obtains the true light, knowledge alſo ceaſes. And they ſay that this degree of perfection is obtained through the means of three things, *Shirwun*, *Munnun*, and *Nidhassen*. 1. *Shirwun*, hearing and perfectly comprehending the Bedes, and the traditions of the righteous, which cannot be effected without the guidance of one who hath travelled that road. 2. *Munnun*, giving the mind to the performance of whatever is eſtabliſhed by the divine book, and by the doctrines of the righteous, ſo as to have implicit faith in their proofs and arguments. Another ſect maintain that man, after having obtained the perfection above deſcribed, is continually contemplating the ſtate of the ſoul, independent of every thing elſe. 3. *Nidhassen* is that ſtate which is produced by the contemplation and inveſtigation of divine things to ſuch an intenſe degree, that it becomes quite habitual, occupying every thought and governing every action.

Another ſect ſay, that the contemplation of the ſoul will be of ſuch continuance, that the thread will never be broken.

The followers of the Neeaiy believe in *Gaiybeyoh*, which is this: When the light of knowledge ſhines upon a righteous perſon, he becomes acquainted with things paſt and preſent concerning himſelf; knows how many tranſmigrations he muſt undergo; and if he wiſhes them to paſs quickly, the Almighty endows him

with ſuch power, that he is enabled to perform the various changes in a ſhort ſpace of time, and without paſſing into *Mirtlogue*, but enters into immortal bliſs inſtantly upon quitting the elementary body. They alſo ſay that all mankind will ultimately arrive at the ſtate of *Muckee*. Although they do not allow of any beginning to the world, yet they believe that there will be an end of procreation.

The Third Predicament, SUNSHEE,

Mixed with doubt, and which they make to be of three kinds: 1. That which is produced from beholding compound accidents; as ſeeing ſomething at a diſtance without being able to determine whether it be a tree or a man. 2. When a thing is diſcovered by ſome particular mark; but its age, ſubſtance, and accident, are not known. 3. That doubt which occurs in diſcourſe, as when two learned men diſpute by poſitive or negative arguments.

The Fourth Predicament, PURYUJEN,

The cauſes of which they reckon only three. 1. The efficient cauſe, which they call *Nimutharen*. 2. The material cauſe, *Sumwaiyharen*. 3. The external or apparent cauſe, *Asmewaiyharen*.—They call the cauſe *Karen*, the effect *Karidj*, and the final cauſe *Samgurree*. The detail is to be found in Hindovee books, where they treat of the firſt predicament.

The Fifth Predicament, DISHTANT,

Inference, or mentioning the place relative to the neceſſity.

The Sixth Predicament, SIDHANT,

Enlightened by proofs.

The Seventh Predicament, IYOU,

Whatever is neceſſary for forming a ſyllogiſm, which

are five, viz. 1. *Pertignya.* 2. *Heeyut.* 3. *Oodahurren.* 4. *Apnee.* 5. *Nigmun.*

1. *Pertignya*, or uttering the propoſition; as if you were to ſay, *there is fire in this mountain.*

2. *Heeyut*, proof by inference; as ſmoke iſſuing from the mountain proves fire to be there alſo. There are three kinds of inference; 1. Poſitive inference, which they call *Keylewenwee.* 2. Negative inference, *Keywulbitreekee.* 3. Both poſitive and negative, *Unneweebitreekee.* And they alſo make five things neceſſary under this laſt head to complete the ſyllogiſm, viz. *Putchsuttoo, Suppitcheesuttoo, Beputchasuttoo, Abadhpesheetoo, Assulpurrutputchtoo.* The firſt, *Putchsuttoo*, the perſon who knows the proof, knowing it to be an abſolute conſequence: 2. *Suppitcheesuttoo*, knowing the place and the neceſſary conſequence; as the kitchen where there are ſmoke and fire. 3. *Beputchasuttoo*, knowing that in whatever place there is not what is required, there can neither be the conſequence; as water, in which there is neither ſmoke nor fire. 4. *Abadhpesheetoo*, ignorance of the privation of what is required. 5. *Assulpurrutputchtoo*, an appearance reſembling what is ſought.

3. *Oodahurren*, illuſtration of the effect.

4. *Apnee*, ſhewing the cauſe in the place required.

5. *Nigmun*, the concluſion of a ſyllogiſm. Although this is the primary object, yet being obtained by the afore-mentioned means, it is therefore the fifth, by way of concluſion of a ſyllogiſm.

The Eighth Predicament, TURREK,

Negative proof. Thus he ſays to him who denies the

the exiſtence of fire, "if it were ſo, there could not be any ſmoke; that being the effect of fire."

The Ninth Predicament, NIRNEE,

Certain belief founded on proof.

The Tenth Predicament, BAD,

True controverſy, with a view to knowledge.

The Eleventh Predicament, JELP,

Propoſition of number.

The Twelfth Predicament, BEYTANDA,

Indirect propoſition.

The Thirteenth Predicament, HEETWABHAS,

A propoſition founded on appearance, and is of five kinds.

The Fourteenth Predicament, CHUL,

Falſe propoſition.

The Fifteenth Predicament, JAUT,

Giving an uſeleſs anſwer of a bad tendency, but which, through artifice in the delivery, ſucceeds; and this they reckon of twenty-four kinds.

The Sixteenth Predicament, NEGRESTAN,

Is when the adverſary is convicted by his own words; and this they reckon of twenty-two kinds.

Of all theſe ſixteen predicaments, there are various diviſions and explanations.

They believe that whoſoever is perfect in the knowledge and practice of theſe ſixteen predicaments, will immediately arrive at the ſtate of *Muchut*. They ſay that the attainment of this excellence depends on three things,

things, 1. *Owdies*, the knowledge of the names of theſe ſixteen predicaments, and remembering them. 2. *Lutchin*, knowing the true meaning thereof. 3. *Pureytcha*, the practice thereof.

The followers of this doctrine, although they deny that the univerſe had any beginning, yet believe in its diſſolution, which they call *Purlie*. This they ſay is of two kinds; firſt, *Kundpurlie*, when a Brahma will arrive at the ſtate of *Muchut*. At this time there will be left only *Dehrem*, *Adherem*, *Bhawana*, *Sunskar* and *Kurrum*. And in every wonderful hundred years, of which ſomething has been ſaid already*, Brahma will arrive at their ſtate. The ſecond at the death of Brahma, when all created beings will be deſtroyed. The firſt cauſe of this diſſolution, will be the divine will, at the expiration of an appointed time. At that period, by the will of the Moſt High, *Dehrem* and *Adherem* will be deſtroyed; and the indiviſible particle will get into motion, whereby *Bhaug* (ſeparation) will become complete, and *Sunjoog* (union) will be deſtroyed.—Earth, fire, air, and water, will be deſtroyed one after the other, in the order now mentioned. Thus there will be an end of all created things; and the ſoul will be in the ſtate of *Muckut*. This diſſolution they call *Mohapurlie*.

One ſect reckons four diſſolutions. Two as now deſcribed. At the third there will be an end of virtue, and this they ſay will be at the end of every four jowgs. The fourth is the diſſolution of each particular thing; as firſt when the ſpirit *Mun* ſeparates from the ſoul, which is its *Purlie*. Then the diſſolution of the union between the body and the ſoul, and which is its *Purlie*.

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They call the creation of the world, after its diſſolution, *Serishte*, and ſay that by the will of God after the expiration of a long period, *Dehrem* and *Adherem* will come into action, and the indiviſible particle will obtain motion. Firſt there will be an union of two atoms, which they call *Deenook*, which will be joined by a third atom, which will produce a good mixture called *Tereeshnook*, and the union of the fourth atom they call *Chutternook*. And thus the union will increaſe gradually, and produce a number of forms; exiſtence changing out of non-exiſtence in the following order, contrary to what they were at firſt: Air, Fire, Water, Earth, Brahma, Biſhen, Mahadeo. But there will not be any viſible appearance of theſe glorious perſons in their own forms, although they will aſſume various others, and beſtow bleſſings upon mankind. From air will be produced aerial bodies, who will inhabit *Baiylogue*, which is the higheſt region. From this element will alſo be produced the touch, wind, and the ſoul, figuratively called *Purran*, and which they reckon to be of five kinds, as will be deſcribed hereafter. From fire will be produced fiery bodies, whoſe ſeat will be *Aditlogue*, which is the region that the ſun travels through; and from this element will alſo proceed ſight, and different degrees of heat. From water will be produced aqueous bodies, whoſe ſeat is in the *Wurrenlogue*. It will alſo produce the taſte, ſeas, and rivers, ſnow, ice, and hail. The region of *Wurrenlogue* they place near the mountain of *Summier*. From earth will be produced earthly bodies, and the ſenſe of ſmelling, together with metals, minerals, plants, and animals. Brahma will firſt create bodies by his own power, without the medium of generation; and in this place they give a wonderful detail.

They ſay that there is one eternal will of God, which creates, and another which deſtroys. The creative will they

they call *Chicheerkha*, and the deſtructive will, *Sunjeerkha*.

Of their Books.

They reckon five gradations: 1. *Sooter*, which is a kind of treatiſe or epitome; 2. *Bhakey*, which is ſomewhat fuller; 3. *Bartick*, more comprehenſive than the former; 4. *Teeka*, which is a commentary on the laſt; 5. *Nebundeh*, is the complete ſyſtem of any ſcience. Others make twelve, inſtead of five degrees. The five aforeſaid; 6. *Biert*, which is a conciſe explanation of the *Sooter*; *Neerookt*, a detail of the *Subd*, or traditions. They have alſo two modes of writing, one when the letter is not accented, which they call *Dhoon*; and the other when the letter is accented, and which is called *Burren* and *Atcher*: a number of *Atchers* form a *Pud* (word), a number of *Puds* form a *Bakia* (ſentence), and ſeveral *Bakias* make a *Sooter*; a number of *Sooters* make a *Purkurren*; a number of *Purkurrens* make an *Ahineh*, and a number of *Ahinehs* make an *Adehya* or *Shaster*. In ſome books, when there is any doubt of the ſignification of a *Pud*, it is alſo explained in the *Shaster*. 8. *Purkurren*, a treatiſe upon one or two caſes; 9. *Ahineh*, is an abridgment that can be read in a day; 10. *Purshisht*, is a treatiſe on any particular ſcience; 11. *Puddhet*, is an illuſtration of the doctrines of the ſix ſects properly arranged; 12. *Sungreh*, treats of the doctrines of the other three ſects.

Theſe books are not confined to the followers of *Neeaiy*. A note or common place book, they call *Birjeah*. In the place of chapters and ſections they make uſe of the following words, *Unk*, *Utchwass*, *Surtug*, *Bisram*, *Oollass*, *Puttull*, *Adeys*, *Adheen*, *Tunter*.

The ſcience of *Neeaiy* is compriſed in five *Adehyas*; 1. is a detail of the *Padaruts*, and the praiſes due to each; 2. treats of the *Purmans*; 3. on the firſt ſix kinds

of *Purmiey*; 4. on the remaining kinds of *Purmiey*; 5. on *Jaut* and *Negristan*.

THE SCIENCE OF BEYSHEEKHEK.

Although Konad taught Beyſheekhek before Gotem introduced Neeaiy, yet as the latter is more comprehenſive, and more generally followed, I have treated of it firſt.

Konad, the philoſopher, was the inventor of Beyſheekhek. It agrees with Neeaiy in ſome points, and differs in others.

The followers of Beyſheekhek, in the place of ſixteen predicaments, make uſe of *Dirb*, *Goon*, *Kurrum*, *Saman*, *Byseekh*, *Sumwaiy*, and *Abhow*.

Purmanoo (perfect knowledge) they divide only into *Pertehj* and *Atma*.

Of the accidents of heat produced by the ſun or fire, they reckon colour, taſte, ſmell, and touch. To theſe four accidents they give the general term *Pahudj*. The Neeayicks maintain that corporeal ſubſtance does not change its ſtate by maturity or immaturity; but theſe ſay that the corporeal particles are ſeparated, and reunited by the divine power. The Neeayicks ſay that *Sumwaiy* (ſimilitude) is diſtinguiſhed by the eye; whilſt Konad aſſerts it to be only conjecture, and parity of reaſoning.

THE

THE SCIENCE OF MEYMANSA.

This was invented by Jymin, before either Neeaiy or Beyſheekhek. He preſided over three other ſages, Komarul Bhutt, Purbhaker Gooroo, and Morar Miſſer. It is ſaid by ſome, that this ſect are atheiſts; and others pretend that they admit a God, but deny a creator, believing all things to be produced by Dehrem and Adherem. But from ſtrict enquiry, and cloſe intimacy with the learned followers of this ſect, it evidently appears, that they agree with the two foregoing reſpecting the Deity; but being ſenſible of human ignorance, they are ſilent on the ſubject, and confine their doctrine to ſenſible actions. But the ignorance and malice of the world attribute this ſilence to a denial of the exiſtence of a Supreme Being.

The purmans (quantities), which the Neeayicks uſe among the accidents for explaining the divine nature, theſe do not apply to that purpoſe. They do not, indeed, believe Brahma, Biſhen, and Mahadeo to be emanations of the Deity; but ſay they are human beings, who, through their righteouſneſs, attain to this degree of perfection. They believe moſt of the effects attributed to the Dewtahs, to be nothing more than magick, and think it to be produced by repeating certain words.

They believe the univerſe and the elements to be without beginning, and without end. They believe that bodies are only a compound of atoms, and not produced from one ſubſtance. They believe *Mun*, like *Atma*, to be every where; and ſay that men are free agents. They teach of the different degrees of hell and paradiſe, the tranſmigration of the ſoul, and *Muchut*; but deny *Kundpurlie*. They believe Muckut to be produced by the union of knowledge and action.

action. They ſay that in this ſtate the ſoul will perpetually enjoy ſublime knowledge, and perfect eaſe.

They make air to be the medium of ſound, whereas the Neeayicks attribute this property to the akaſs.

Sumwaiy (relation) they make to be the ſecond of the three perſons (Biſhen), eternal from eternity, and accidental from accident; and believe it to be different in every inſtance.

BHUTT *and* MISSER *use the ten following Predicaments.*

1 Derb.	6 Abhow.
2. Goon.	7 Byſheeſhtee.
3 Kurrum.	8 Shuckt.
4 Saman.	9 Saderſhee.
5 Tadatmiey.	10 Sunkehya.

Bysheeshtee, the arrival at privation, which they conſider as a diſtinct ſtate; and this is what the Neeayicks call *Sooroop* and *Subdh*, or the diſſolution of the accidents.

Shuckt is a property dependent upon ſomething elſe, and which is inviſible. As the property of burning, which is in fire; and the property of water to quench thirſt. This they ſay is twofold; one eſſential, as has been deſcribed; and accidental, which is produced by magick, and ſuch means. But the Neeayicks conſider them as merely eſſential; the property of burning and quenching being in fire, and in water.

Sadershee, a common property between two things.

Sunhehya (number), they do not conſider as an accident, but make it a diſtinct ſubſtance.

Purbakey

Purbaker Gooroo reckons only nine predicaments, rejecting *Abhow*, privation.

Komarul Bhutt reckons eleven predicaments; the firſt nine the ſame as the Neeayicks, to which he adds *Undkhar*, darkneſs.—The Neeayicks ſay that darkneſs is nothing but the abſence of light; but theſe account it a diſtinct ſubſtance, which ſpreads its own ſhade over every thing; and they conſider the following to be the accidents of darkneſs; colour, quantity, diviſibility, union, ſeparation, diſtance, proximity. The 11th *Subdh*, (traditions), theſe conſider to be everlaſting and univerſal. The forms of ſpeech they conſider as ſubſtances, and excepting *Roop* (colour) give them all the other twenty-one accidents.

Purbaker Gooroo ſays, that *Subdh* is not a ſubſtance, but an accident from all eternity.

Bhutt aſſerts that knowledge is attained by conjecture; whilſt Gooroo ſays, that by means of knowledge, conjecture is formed, like a lamp, which being lighted, makes itſelf, as well as other objects, viſible. Mirar Miſſer agrees with the Neeayicks, that knowledge is obtained through the means of *Mun*; but he denies the exiſtence of the two firſt accidents of *Purmanoo*.

The Neeayicks ſay, that gold is produced from fire; and the Meymenſucks, that it is from earth. *Kal*, time, according to the Neeayicks, is comprehended by conjecture; but theſe ſay that it is diſcovered by the ſenſes. Of the accidents, theſe make colour to have been from all eternity; and they conſider the five colours as only one accident.

General property, they ſay, is inherent in the ſubſtance. *Beyg*, cauſe of motion, and *Sunshar*, repulſive quality,

quality, they do not admit, but attribute their actions to *Kurrum*, motion.

Bhutt and Miſſer uſe ſix diviſions of *Purmanoo* (perfect knowledge), four of which have been mentioned in Neeaiy; they reckon ſeven ſenſes. The ſeventh is *Tamisindree*, the perception of darkneſs. They deny poſitive and negative inference. Gooroo neither admits of falſe conception. In *Sunshee*, (doubt), and *Beyperjee*, (miſtake), they conſider two perfect modes of knowledge. The perception of air, which the Neeayicks attribute to conjecture, theſe aſcribe to the touch. The 5th, *Irt-hapute*, is advancing the cauſe, and requiring the effect. The 6th, *Unpelubdeh*, the ignorance of things. They ſay that ignorance is the want of knowledge. But Miſſer agrees with the Neeayicks, that this want of knowledge proceeds from defect in the ſenſes.

They ſay that good and evil depend upon actions, which they reckon of two kinds. *Bhutt*, an action which produces good; and *Nicheddeh*, that which produces evil. The firſt is again of four kinds: 1. *Nit*, a duty, whoſe continual performance is indiſpenſible, and the omiſſion bad. 2. *Neemith*, an indiſpenſible duty to be performed at a particular ſeaſon; ſuch as the ceremonies neceſſary to be performed at eclipſes of the ſun and moon. 3. *Kamee*, an action which produces the deſired effect. 4. *Perayiſhcht*, expiation of a crime. The firſt ſix of the nine ſects agree in the neceſſity of expiating a crime.

The four tribes, following this doctrine, have their reſpective ceremonies. But the general doctrine of *Meymansa* is compriſed in twelve *Adheyas*, containing as follows:

1, Of predicaments and purmanoo. 2. Of actions; and

and explanations of many dubious points in the Bede. 3. A ſummary of thoſe great duties, the fruits of which are explained in the Bede; and alſo of the leſſer duties which are dependent on them. 4. On the two uſes for which wealth is acquired, for ſenſual gratification, and for burnt ſacrifice. 5. Rules of conduct. 6. The rewards for good, and puniſhments for bad actions. 7. A particular relation of what is treated ſummarily in the Bede. 8. Illuſtration of ſome points that have been treated ſummarily. 9. Explanation of the incantation that is made in one of the three names; what other name may be ſubſtituted for it; and the ceremonies to be obſerved. 10. Some particulars which cannot be treated ſummarily. 11. Explanation of one good action, which may produce two good effects. 12. Explanation of an action which has but one object.

THE SCIENCE OF BEYDANT.

This doctrine was firſt taught by Byaſs the philoſopher, one of the nine perſons whom the Hindoos ſay are immortal. The following are their names: 1. Loomus; 2. Makiendie; 3. Byaſs; 4. Aſhootaman; 5. Bul; 6. Hunwent; 7. Bibeekhen; 8. Kirpacharij; 9. Purriſſram. Of theſe nine immortal perſons they relate wonderful ſtories.

The followers of this doctrine agree with Bhutt in the pudaruts, purmans, &c. But although they believe in hell, paradiſe, and other viciſſitudes, yet they ſay they are only ideal.

They ſay, that, excepting the Deity, nothing exiſts; the univerſe being only an appearance, without any reality, juſt as a man in a dream ſees imaginary objects, and in that ſtate experiences ideal pleaſure and pain.

So

So that life is nothing but a dream, there being only one reſplendent light, which aſſumes different appearances.

In this ſcience there are ſix things: 1. Brimmah; 2. Iſſur; 3. Jeewa; 4. Geeyan; 5. Sumbedeh; 6. Birbede.

The firſt, *Brimmah*, is God, the ſole beſtower of juſtice. Omniſcience, Omnipreſence, and Reſt, which they call *Anund*, are the fountain of his eſſence. They believe Brimmah to be without beginning and without end; and the other five are from eternity.

To *Geeyan* (knowledge) they aſcribe two powers; *Pitchutsuckut*, the external, and *Auwerunsuckut*, the internal power of knowledge.

Sumbedeh is the exerciſe of the external ſenſe of knowledge.

Birbede, the ceſſation of *Sumbedeh*. *Geeyan*, when it employs *Pitchutsuckut*, is called *Maia*; and *Abedeeya*, when it acts by the means of *Auwerunsuckut*. The divine eſſence, upon its union with *Maia*, becomes manifeſt, and is then called *Issur*; and it is not defiled by this union. When the Deity unites with *Abedeeya*, it is called *Jew* and *Jewatma*. Then it retires behind the veil of ſecrecy, without ſuffering any impurity. Some among this ſect ſay, that *Abedeeya* is uncompounded, not making any account of *Jew*; and deny that any one has yet arrived at the ſtate of *Muckut*. Others again, and who are numerous, admit both *Jew* and *Muckut*. It is certain that many virtuous men have arrived at this ſtate, which is throwing off *Ageeyan* by the light of ſublime knowledge. *Ageeyan* has three accidents; 1. *Sut*, from whence proceed virtue, knowledge, eaſe, and ſuch like; 2. *Ruj*, from whence proceed deſire, ſorrow, joy, and ſuch like; 3. *Tum*, from whence proceed anger, ignorance, indolence, and

ſuch

ſuch like. When *Issur* unites with *Ruj*, it is called *Brahma*, who is the creator. When it unites with *Sut*, it is called *Bishen*, the preſerver. When it unites with *Tum*, it is called *Mahadeo*, the deſtroyer.

The progreſſion of the creation is from theſe three accidents; and all theſe incorporeal beings are viſible, through the medium of *Ageeyan*.

They agree with the Neeayicks in making five elements; but each of theſe they divide into two kinds: 1. *Sochum*, an inviſible particle, and in that ſtate it is called *Apuncheekeert*, when *Tum* is prevalent. 2. *Lithowl*, a viſible particle, in which ſtate it is called *Puncheekeert*, and is produced by the prevalence of *Ruj*, and a great prevalence of *Ruj* is called *Akass*. They reckon ſound an accident of the *Akass*. By an exceſs of *Ruj*, air is alſo produced, to which they give two accidents, *Subdh* and *Sooperss*. From *Sut* is produced fire, to which they give three accidents, *Subdh*, *Sooperss*, and *Roop*. From an exceſs of *Sut* and *Ruj* is produced water, to which they give four accidents; the three laſt mentioned, and *Russ*. From the exceſs of *Tum* is produced earth, to which they give five accidents, the four laſt mentioned, and *Gundh*.

They ſay that the ſenſe of hearing is produced from the *Akass*; the touch from air; the ſight from fire; the taſte from water; the ſmell from earth. And theſe five ſenſes are occaſioned by the power of *Sut*. Theſe five ſenſes they call *Geeyan Indree*. The *Akass* produces *Bak*, ſpeech; air produces *Ban*, the power of the arms; fire *Pad*, the power of the feet; water *Paiey*, the power of voiding the excrement; earth *Opusteh*, the power of urining. And whoever has the full exerciſe of theſe functions, they call *Kurrum Indree*.

By the exceſs of *Sut* is produced a ſubtle eſſence, called

called *Untahkurrum*, which from its four ſtates has four names: 1. when *Sut* is prevalent, and there is a deſire of deſcriminating and enquiry, it is called *Chit*; 2. when *Ruj* is prevalent, from whence doubt ariſes, it is called *Mun*; 3. when *Sut* is ſo prevalent that certainty enſues, it is called *Bhoodh*; 4. when *Tum* (pride) is prevalent, and aſſumes to itſelf the things that are only lent, it is called *Ahenkar*. *Apuncheekeert*, by the prevalence of *Ruj*, produces five winds: 1. *Purran*, the wind in the mouth and noſe; 2. *Oudan*, the wind in the belly; 3. *Oupan*, the wind in the poſteriors; 4. *Beyan*, the wind in the other parts of the body. *Lingsereer* and *Sowchumsereer*, are general terms for the ten *Inderees*, *Untahkurrum*, and the five airs; making altogether ſixteen things. This *Sowchum*, (body), they ſay, belongs to every animal; but that on account of its ſubtilty it is not diſcernible by the ſenſes, and is loſt in the ſtate of *Muckut*. After that an animal is produced, whoſe body is entirely *Lingseereeree*, which they call *Herenegerbeh*. Whatever tranſmigration happens after this has a ſpiritual form.

The production of *Ishthowlsirreer* is after the following manner. Each of the five aforeſaid kinds of *Sowchum* they divide into two parts; and five of theſe ten they ſubdivide again into five others each. Half the *Sowchum Akass*, with four other parts of air, fire, water, and earth, unite together, which produces *Akass Ishthowl*. Half the *Sowchum*, air, with a part of *Akass*, fire, water, and earth, united produce *Badishthowl*. Half of the *Sowchum* fire, united with a part of akaſs, water, fire, and earth, produce the *Ishthowl* fire; the ſame with water and earth. Some ſay that the *Ishthowl Akass*, and *Ishthowl* air are produced without any mixture of fire, water, and earth; but agree reſpecting the reſt, excepting that the *Ishthowl* fire, water, and earth, they divide each into two parts; one of which they leave in its original ſtate, and the other half of each they divide into

into three parts, which are compounded in the manner before deſcribed; which mixture produces the *Ishthowl* fire, water, and earth. And from the five *Ishthowl* elements, by the exceſs of either of the three accidents, *Sut*, *Ruj*, and *Tum*, the fourteen regions and their inhabitants are produced.

They ſay that a perſon will be created, who will be acquainted with the *Ishthowlsereer*, and he will be called *Berat*.

The diſſolution of the univerſe they deſcribe after the following manner. Earth will be deſtroyed by water, water by fire, fire by air, air by *Akass*, and the *Akass* diſſolve into *Maia*. From this diſſolution will conſequently ariſe *Ageeyan*, of which they reckon three degrees; 1. *Dinedan*, the expiration of one day of Brahma; 2. *Parakut*, the diſſolution which will then enſue; 3. *Atentick*, the diſſolution of *Ageeyan*, when Omniſcience will ſhine forth. Of the firſt kind a great deal has happened, and is accompliſhing. But *Atentick* will only happen once; it being the diſſolution of *Ageeyan* and its accidents.

The doctrines of this ſect are compriſed in four *Adheyas*. The firſt contains an account of Brimmah; the ſecond of worſhip; the third how to obtain *Muckut*; the fourth, the nature of *Muckut*.

The learned Hindoos have divided the Bede into three parts; 1. *Kurramkand*, the performance of various duties, and which they call *Poorub Meymensa*; 2. *Geeyankand*, and this they call *Outre Meymansa*, which is more commonly known under the name of *Beydant*; 3. *Opassna*, which they alſo call *Sunkerkhen Meymansa*. The ſignification of *Opassna* is, God being conceived under a form, is worſhipped. But now this book is very ſcarce.

They

They ſay, that every one is not fit to be inſtructed in the *Beydant*, neither is every one capable of comprehending it. He who ſeeks this knowledge, muſt be able to diſtinguiſh what is eternal from what is created, muſt deſpiſe the world, ſtudy with intentneſs, not be diſturbed at not finding the non-exiſting comprehenſions, muſt diſregard joy and ſorrow, but daily increaſe in the contemplation of *Muckut*.

THE SCIENCE OF SANK.

The firſt teacher of this ſcience was Kupel, the philoſopher.

Some pretend that this ſect are atheiſts; but they only diſbelieve in a creator, ſaying that the univerſe is from all eternity, and that nothing is annihilated, but only diſappears, the effect being abſorbed in the cauſe; as the tortoiſe draws its legs into its ſhell.

They believe man to be a free agent, and that he is rewarded or puniſhed according to his good or bad actions.

They ſay that, when the time of creation arrives, *Sût* is prevalent, and there appears *Mehtet*, which is the firſt created ſubſtance. Every man has a diſtinct *Mehtet*, and which they alſo call *Boodh*. This ſubſtance compriſes eight things. 1. *Dehrem*. 2. *Adherem*. 3. *Geeyan*. 4. *Ageeyan*. 5. *Berag*, comprehending and deſpiſing the things of this world. 6. *Aberag*, miſcomprehending and eſteeming the things of this world. 7. *Iyshruj*, the operations of the ſoul, by which man comprehends whatever is abſtruſe. 8. *Abiyshruj*, thoſe operations of the ſoul which lead to miſconception. Of theſe eight faculties four are invariable, which are produced

by

by the prevalence of *Sut*; and four accidental, produced by the prevalence of *Tum*.

The creation of the elements they conſider to be of ſix kinds. 1. *Surglogue*, or the uppermoſt region, produced by the prevalence of *Sut*. 2. *Meertlogue*, the region inhabited by the human race, produced by the prevalence of *Ruj*. 3. *Patallogue*, beneath the earth, produced by the prevalence of *Tum*. 4. The *Dewtah*, who are produced by *Assut*, the abſence of paſſions. They have power to change their forms, and aſſume wonderful ſhapes, whilſt from the tranſparency of their ſubſtances, their natural forms are not viſible. There are eight orders of *Dewtahs*. 1. *Brahma*, thoſe who inhabit the region of Brahma. 2. *Perajaputty*, the inhabitants of the region of *Perajaput*, a very powerful Dewtah. 3. *Indree*, thoſe who inhabit the region of *Indree*. 4. *Petree*, the inhabitants of the region of *Petree*. They whoſe anceſtors for ſeveral generations have been virtuous, when they aſſume paradifical forms, enter into this region. 5. *Gundherp*, the hoſt of divine choriſters. 6. *Jutah*, the inhabitants of the region of *Jutah*, the guardian of the north. 7. *Rackass*, evil *Dewtahs*, who deſtroy mankind. 8. *Pyacheh*, another race more hurtful than the *Rackass*.

The Elementary Creation continued.

5. *Tirjung*, animals produced by the prevalence of *Ruj*, and who are of five kinds. 1. *Pusk*, domeſtic quadrupeds. 2. *Moorg*, wild quadrupeds. 3. *Pookh*, birds. 4. *Sirrysirp*, ſnakes, and all aquatres. 5. *Sithawer*, plants. The ſixth *Munnook*, mankind, produced by the prevalence of *Ruj*.

Many believe in the above diviſions, and ſay that, at the diſſolution, the univerſe will be abſorbed in the elements, and they in *Akenkher*, which abſorption they call *Purkeert*.

Pain

Pain is of three kinds. 1. *Adehyatemk*, envy and ill nature. 2. *Adehdewik*, that which is inflicted by the *Dewtahs*. 3. *Adehbhowtik*, that which is occaſioned by any of the elements.

They ſay, that if man relies ſolely upon God, he will become a monarch of the upper regions, and there enjoy all his wiſhes for the ſpace of one hundred thouſand *Monunters*, at the expiration of which he will return to this world; and then again for every good action, will receive a ſuitable reward in the upper regions. Whoſoever gives to a Brahmin ſufficient ground for a houſe to ſtand upon, will enjoy ten *Kulebs* in paradiſe before he returns again to the earth. And for beſtowing one thouſand head of cattle, the reward in paradiſe will be ten thouſand years of bliſs, before he returns again to this world. After he has undergone many of theſe tranſmigrations, he will arrive at *Muckut*, which is the ſtate of ſublime knowledge, when tranſmigration ceaſes.

The doctrines of this ſect are contained in ſixty books, which they call *Tunter*.

The SCIENCE of PATENJIL.

This doctrine was introduced by the philoſopher *Patenjil*. It agrees in every point with *Sank*, excepting that theſe make God to be the creator; and ſay that exiſtence and omniſcience are the fountain of his eſſence. Theſe alſo believe that *Muckut* can only be obtained through the medium of *Jowg*, or a complete victory over the paſſions, for gaining which they aſſign various means, ſome of which I ſhall here relate, as the information may be ſerviceable to thoſe who wiſh to obtain this ſtate. They ſay, that when *Mehtet* unites

with the three accidents, *Tum*, *Ruj*, and *Sut*, five ſtates are produced, which they call the five *Bhoom*, viz. 1. *Chipt*, produced by the prevalence of *Ruj*, when the heart is not fixed to any one point. 2. *Mowdh*, from the prevalence of *Tum*, when the heart is ſatisfied, notwithſtanding it does not obtain its wants. 3. *Beychipt*, from the prevalence of *Sut*, when the heart obtains all its deſires, and is a little at reſt. 4. *Eykagur*, when ſo much power is obtained, that on whatever object the heart is ſet, it does not wander. 5. *Nyrodeh*, is the ſtate wherein, from the abſence of thoſe three accidents, all deſires of the heart ceaſe, and it begins to have ſome knowledge. *Jowg* is never obtained, excepting in the two laſt ſtates. In the firſt ſtate, the mind is poſſeſſed by *Adherem*; in the ſecond, by *Ageeyan*; in the third, by *Abyrag* and *Abeyshruj*; in the fourth by *Dehrem*, *Geeyan*, *Birag*, *Isyruj*; and in the fifth all traces of good and bad actions are eraſed, there being an end of *Beert*, or the inclination to do good or bad. *Beert* is of two kinds. 1. *Kullisht*, the inclination to do bad. 2. *Akullisht*, the inclination to do good. And each of theſe is again divided into five kinds. 1. *Purmanbeert*, certain knowledge of things from the prevalence of *Sut*. 2. *Beepeyie*, depraved knowledge, from the abſence of *Sut* and *Tum*. 3. *Biklup*, doubt concerning the Deity, from the abſence of *Sut* and *Tum*. 4. *Nidra*, ſleep, when knowledge vaniſhes, from the abſence of *Tum*. 5. *Sumrut*, recollecting what had been forgotten, from the abſence of *Sut*. When all theſe ſtates are at an end, the bleſſing of *Muckut* is obtained.

The ſtate of *Muckut* is obtained by the twelve following actions. 1. *Iysuropasna*, continual contemplation of the Deity. Thoſe who practiſe this ſay, that by keeping God continually in remembrance, all evil is diſpelled, and the nine following enemies to men are diſperſed. 1. *Beyedeh*, ſickneſs. 2. *Settyan*, diſincli-

nation for good actions. 3. *Sunshee*, doubts of the cauſes and benefits of the *Jowg*. 4. *Purmad*, forgetfulneſs of indiſpenſable duties. 5. *Alsee*, ſlothfulneſs in buſineſs. *Owrut*, unlawful deſires. 7. *Behrantdurshun*, corrupt knowledge. 8. *Alubdhwumkutto*, ficklenes. 9. *Anoostiktuttoo*, a mind not to be ſatisfied.

The ſecond means of obtaining *Jowg* is *Sidha*, or a hearty inclination to perform the *Jowg*; and conſidering it as the means of obtaining our wiſhes.

The third, *Peyperj*, ſearching after it with ardent deſire.

The fourth, *Somrut*, belief that this work will produce great benefit; and being intent upon the performance of it.

The fifth, *Meytree*, wiſhing well to all mankind.

The ſixth, *Kuma*, being afflicted at the diſtreſſes of others, and ſtriving to relieve them.

The ſeventh, *Moodeh*, taking pleaſure in the virtue of others.

The eighth, *Apeecha*, withdrawing from thoſe who injure us, and doing them neither good nor harm, ſeeing that whoſoever injures another, the ſame will fall upon himſelf.

The ninth, *Samadeh*, making choice of retirement, and thinking only on one object.

The tenth, *Perkeya*, having nothing in the heart but ſublime knowledge, and ſeeking after righteouſneſs.

The

The eleventh, *Byrag*, having the heart alienated from worldly concerns, and inceſſantly ſeeking God.

The twelfth, *Abeehyass*, being ſo perfect in knowledge and good actions, that they become natural.

The *Jowg* is of two kinds. 1. *Sumpergeyat*, which is when the heart, by confining itſelf to one contemplation, arrives at perfection by degrees, and conceives an ideal form of the divinity. 2. *Assumpergeyat*, when the imaginary form of the Deity diſappears from the mind, and nothing remains but the contemplation of his eſſence. Again, *Sumpergeyat* is of three kinds. 1. *Goraheyhsummaput*, when the mind is fixed upon the elements. 2. *Gerhensummaput*, when the mind employs only one of the ſenſes. *Girkittersummaput*, when the mind employs only *Atma*. And alſo *Assumpergeyat* is of two kinds. 1. *Bhoopirtee*, when there remains the power of diſtinguiſhing *Perkeert*, *Atma*, and the elements from each other. 2. *Opaypirtee*, being only able to diſtinguiſh *Atma*; and this is the ſtate of *Muckut*.

The perſon who has arrived at the ſtate of *Jowg*, poſſeſſes theſe four qualities. 1. Advancing in this perilous road with ſtrong inclination and firmneſs; and this ſtate is called *Pirtehmkeleek*. 2. *Mudbhoomick*, ſo ſubduing the heart by virtuous actions, that, like a mirror it may be free from all impurity, and be able to reflect whatever is in the heart of another, and thus to perceive any thing that from its minuteneſs is imperceptible to ordinary viewers. 3. *Pirgeeayajowt*, by diligence, aided by good fortune, gaining victory over the ſenſes and the elements, ſo as to be able to ſee and hear whatever is far or near; and to have power to create and to deſtroy.

They ſay, that the *Jowg Sumpergeyat* is compounded

of eight things. 1. *Jum.* 2. *Neem.* 3. *Assun.* 4. *Purraniyan.* 5. *Perteeyakar.* 6. *Dohama.* 7. *Dehyan.* 8. *Summedeh.*

Jum is of five kinds. 1. *Ahensa*, not to kill or moleſt any animal; whereby enemies become friends. 2. *Suttee*, to ſpeak nothing but truth; by which means he will obtain his wiſhes. 3. *Asteeyee*, not to accept of more wealth than what is allowed by law; by which means he will have under his command the keys of the treaſures of the world. 4. *Birhumchiry*, not to have any connexion with women, by which means his breath will be ſo efficacious, that it will light up the lamp of knowledge in the hearts of the ignorant. 5. *Appergerrèh*, not holding any worldly poſſeſſions, but conſidering them as the cauſe of every kind of unhappineſs. From this action, paſt and to come will be revealed unto him.

Neem is alſo of five kinds. 1. *Soweh*, avoiding all connexion with mankind. By this means the eſſence *Mun* will become pure, and good deſires be the fruit thereof. 2, *Suntowk*, giving up all improper deſires, from having no pleaſure in them. This action will produce ſuch a happy diſpoſition, that he will not have any reliſh for worldly pleaſures. 3. *Tup*, reconciling the mind and body to cold, heat, hunger, thirſt, and ſilence. From this conduct, diſtant and hidden things will be revealed to him; he will ſee behind him, and aſſume any ſhape he pleaſes. 4. *Sewadehyney*, reading the divine books, remembering the divine attributes, and thoſe actions which lead to *Muckut*. If he cannot read, he muſt always have upon his tongue the word *Unkar*. For theſe actions, the *Dewtahs*, and other celeſtial ſpirits, will aſſociate with him, and give him their aſſiſtance. 5. *Issurpurrendhan*, making all his endeavours tend to the ſatisfaction of God. From doing thus, he will derive variety of knowledge.

Assun,

Assun, ſitting, of which there are eighty-four ways, thirteen of which are eſteemed particularly holy, and each has a diſtinct name. Whoſoever practiſes them, ſuffers little from cold, heat, hunger, or thirſt. They have alſo for the purpoſes of the world, thirteen different modes. The author of this work has ſeen many who practiſe the auſterities of *Assun*, and has been aſtoniſhed how they could make their muſcles, nerves, and bones, ſo obedient to their command.

Purraniyan, managing the breath; and this is after three ways. 1. *Pooruck*, ſtopping the left noſtril with the right thumb, and inſpiring through the right noſtril. 2. *Koombuch*, inſpiring for a conſiderable time, and then ſhutting both noſtrils with the thumb and little finger of the right hand. Some of this ſect can hold their breath for an incredible length of time. 3. *Reechek*, letting out the breath gently, by removing the thumb from the right, and the little finger from the left noſtril; that is, they inſpire through the right noſtril, and reſpire through the left. When theſe three actions are done, one *Purraniyan* is completed. According to ſome, the breath that goes out of the noſtrils does not go above ſixteen fingers diſtance, and others ſay only twelve. From the performance of theſe actions, *Mun* obtains reſt, and ſublime knowledge commences. But theſe exerciſes cannot be performed without the inſtruction of one who is experienced in them. He who performs theſe exerciſes muſt abſtain from fleſh, ſpices, acid, and ſalt, and muſt content himſelf with a little milk and rice. He muſt not cohabit with women, for that would occaſion melancholy madneſs.

Pirteeyehar, the five ſenſes, regaining the exerciſe of their reſpective faculties. When *Mun* is at reſt, the ſenſes are locked up, and all things involuntarily become revealed to it.

Deherna,

Deherna, the heart deſiring ſolely one object.

Dehyan, not ſuffering the heart to wander from that object, nor allowing any thing elſe to enter the heart.

Summadeh, knowledge and reflection being at an end. At this period *Sumpergeeyat* ceaſes, and *Assumpergeeyat* commences; ſo that knowledge and *Jowg* are completed.

They ſay, that *Jum* and *Neem* are like the ſeed when ſown in the earth; *Assun* and *Purraniyan*, when it ſprouts above the earth; *Purteeyakar* reſembles the flower; and that *Deherna*, *Dehyan*, and *Summadeh*, are the fruit. Theſe three are collectively called *Sunjum*. In this ſtate the perſon performs wonderful actions, to the aſtoniſhment of the beholders. This miraculous power is called *Iyissoorej*, and is of eight kinds. 1. *Uniwa*, making himſelf ſo ſmall that he can paſs through the eye of a needle. 2. *Meheema*, making himſelf ſo tall as to be able to reach his arm to the moon. 3. *Lughema*, making himſelf ſo light as to mount by a ſun-beam into the upper regions. 4. *Gurrema*, making himſelf as heavy as he pleaſes. In ſome books this is called *Purraput*, ſignifying that he can unite himſelf with any thing he pleaſes. 5. *Purrahamee*, ſinking into one part of the earth, and coming out of another, like a diver in water. 6. *Eysittoo*, creating and deſtroying. 7. *Bistoo*, making the elements, and every thing dependent on them, obedient to his command. 8. *Kammebyayeetoo*, accompliſhing whatever he deſires.

This relation will not gain credit with men who admit nothing but ordinary appearances; but they who acknowledge the infinite power of God, will not refuſe it belief.

The doctrine of *Patenjil* is compriſed in one *Adehya*, containing four *Churrens*, viz. 1. Particular relation

tion of the *Jowg*. 2. Cauſes thereof. 3. The different kinds of *Jysirrej*. 4. Of *Muckut*.

THE SCIENCE OF JINE.

The firſt teacher of this doctrine was the philoſopher *Jun*, whom they alſo call *Arun* and *Arehnut*.

They have the ſame idea of the Deity as the profeſſors of *Meymansa* and *Sank*. They ſay, that man is a free agent; and believe that there are future rewards and puniſhments. They make the *Surglogue* to conſiſt of twenty-ſix diviſions, in the uppermoſt of which dwells God's elect, whoſe bodies are formed of the indiviſible particles. They ſay, that the elements are one ſubſtance. The component parts of the univerſe they believe to have exiſted from all eternity, but that the form is new. Some of this ſect maintain, that all created beings are from God; others attribute them to time; others to *Poorutheert*, or the fruit of good works; and others to *Subhow*, or a ſpecial cauſe. They do not believe that the whole univerſe will ſuffer diſſolution; but that of every thing ſome part will be left, from whence creation will be renovated.

Theſe uſe only two predicaments, viz. 1. *Poorteck*, that knowledge which is derived through the five external ſenſes, *Mun* and *Atma*. 2. *Purrookuss*, that which does not depend upon the ſenſes. Of theſe they make many ſubdiviſions; however, I ſhall only mention a few that are moſt material.

They ſay there is a ſubtle eſſence in which knowledge reſides and illuminates the body, in the ſame manner as a lamp enlightens a houſe. And this knowledge has the power of doing good and evil. This power

power is of two kinds, 1. *Atma*; and, 2. *Jew Atma*. The firſt belongs ſolely to the Deity, to whom they aſcribe four attributes. 1. *Anuntgeyan*, analytic knowledge. 2. *Anuntdirson*, ſynthetic knowledge. 3. *Anuntbeerij*, omnipotence. 4. *Anuntsook*, total reſt.

They do not believe in the *Owtars*, or incarnations of the Deity, but think that men, from their virtuous conduct, become omniſcient, and whatever they ſay on the ſubject of religion or legiſlation ſhould be conſidered as the word of God: ſuch an enlightened perſon they call *Sakapirmeysir*, of whom they reckon twenty-four. The firſt was named *Adnauth*, and the laſt will be called *Mahavede*, and to each they add the appellative *Jun*. Of theſe they relate wonderful ſtories. The Supreme Being they call *Nirgoonpirmeysir*.

The conjunction of ten things produces life, and the abſence of any one of them occaſions death. The general name for theſe ten things is *Peran*. They are the five ſenſes; *Mun*, ſpeech, aſſumption of a body, breathing, and exiſting for a ſpace of time. They reckon four kinds of animals, 1. *Dewtah*. 2. *Munnook*. 3. *Narkee*. 4. *Tirjinj*. The firſt, or *Dewtah*, are luminous ſubſtances, which, by the will of God, are produced without generation. Their bodies have neither fleſh nor bones, and their breath is perfume. They ſuffer not ſickneſs, nor the infirmities of age. They obtain whatever they deſire; can aſſume a thouſand different forms; and walk without touching the earth. Theſe *Dewtahs* are alſo of four kinds, and inhabit the upper regions.

They make the univerſe to be compoſed of three regions. 1. *Munhoologue*, the face of the earth, inhabited by the human race. They ſay, that the ſurface of the earth is one *Raj* in length, and the ſame in breadth; of which four millions five hundred thouſand

jowjuns

jowjuns are inhabited. 2, *Petallogue*, under the earth, and which is ſeven *Raj* in length, and the like in breadth, wanting nine hundred jowjuns. 3, *Surglogue*, the upper region, which is ſomewhat leſs than ſeven *Raj* in breadth and length. This region is Paradiſe, where men, after having aſſumed paradiſical forms, enjoy happineſs. This ſtate they call *Wymanick*. A *Raj* is ſuch a diſtance, that if an iron ball, weighing $3\frac{1}{2}$ Akberee ſeers, were to be let fall, it would be in its deſcent ſix months ſix days and twelve *Ghurries*.

They ſay, that at the diſtance of forty-eight coſe above the uppermoſt region is a place reſembling cryſtal, in length and breadth four millions five hundred thouſand jowjuns, and in height eight jowjuns; and $3\frac{1}{8}$ coſe above this, is the holy habitation of *Muckut*, where men aſſume luminous forms, and are abſorbed in the Deity.

The life of a *Dewtah* is never more than one *Pullowpun*, nor leſs than three *Sagur*. They have all the power of aſſuming different ſhapes. The *Dewtahs* require food, but do not receive nouriſhment through the mouth. Thoſe who are arrived at the age of ten thouſand years, require nouriſhment every other day, and breathe once, during a time that a man in health would breathe forty-nine times. And as their age advances above ten thouſand years, in ſuch proportion of time can they abſtain from food, and retain their breath. All the *Dewtahs* that inhabit the firſt and ſecond ſtages of the upper region have ſenſual commerce, but the females do not conceive. Thoſe in the higher regions have more refined pleaſures. They ſay that men, in reward for their good actions, become *Dewtahs*.

The ſecond claſs of animals is *Munnookh*, who are of two ſpecies. 1, *Sunnya*, thoſe who have the faculty of

of *Mun*, or are rational. 2, *Assunnya*, irrational, being animalcule produced in the fleſh, blood, and ſaliva of men, and whoſe time of exiſtence does not exceed two hours. *Sunnya* is again of two ſpecies. 1, Thoſe who inhabit this earth, and receive future rewards and puniſhments in paradiſe and hell, in return for their good and evil actions. 2, Thoſe who will be rewarded merely on account of their charitableneſs, in the manner hereafter deſcribed.

In this earth, there are fifteen grand diviſions. From its creation to its diſſolution compriſes twelve *Chuckerwerts*, or univerſal monarchs, with nine *Bassdeos*, and nine *Buldeos*. The dominions of a *Chuckerwert* conſiſt of thirty-two thouſand kingdoms, with ſway over thirty-two monarchs. He has alſo eight millions four hundred thouſand elephants, and the like number of cavalry and chariots, together with four thouſand viziers, ninety-two millions of infantry, eight millions four hundred thouſand philoſophers, three hundred thouſand cowrburdars, five hundred thouſand torch bearers, thirty millions of muſicians, ſixty-four thouſand wives, one hundred and twenty-eight thouſand handmaids, beſides poſſeſſing ſixteen thouſand mines of precious ſtones, nineteen thouſand gold mines, and one hundred and twenty thouſand mines of other metals; and within his empire are ſixteen thouſand nations of *Mileetch*, and ſixteen capital cities; and, to complete the account, three hundred and ſixty millions of cooks, three hundred and ſixty of whom are for his own particular uſe. And beſides theſe they give many other diſtinctions. In the preſent cycle, the firſt *Chuckerwert* was Rajah Bhirt, ſon of Adnaut, ſome of whoſe family, in reward for their virtuous conduct, are now enjoying paradiſe. The nine others, named *Bassdeo*, are only half *Chuckerwerts*, and will go into hell; and of this number they account *Kishen*. The nine called *Buldeo*, will poſſeſs only a fourth of a *Chuckerwert*. The whole will be ſubdued by a perſon

named *Teertehnkir*, who will be ſpoken of particularly preſently.

Beſides the earth inhabited by mankind, there is another very extenſive country, the people of which clothe themſelves with the leaves of trees, and feed upon wild fruits and the earth, which is there very ſweet. They are handſome and well behaved. Their ſtature is from one to three coſe. Every male and female beget a ſon and a daughter, and then die. When this ſon and daughter arrive at years of maturity, they become man and wife. Their lives ſometimes extend to three *Pollowpum*. Whoſoever has not led a perfect virtuous life in this world, but has beſtowed charity, will receive the reward thereof in the territory now deſcribed.

The third ſpecies of animals, *Narkee*, like the *Dewtahs*, can aſſume different ſhapes, and reſemble them in ſeveral other reſpects; but their forms are always hideous; they are inhabitants of the ſix infernal regions, where they torment one another.

The fourth kind of animals, or *Terjenj*, are of three ſpecies, viz. aquatic, terreſtrial, and aerial. The firſt are again of five ſpecies, 1, *Soosmar*, thoſe aquatic animals that reſemble men, elephants, horſes, &c. 2, Every kind of fiſh. 3, Tortoiſes. 4, *Kerrah*, which are animals reſembling rope of different lengths. They faſten about the legs of elephants and other animals, and prevent their getting out of the water. 5, Aligators. The ſecond diviſion, or terreſtrial, are of three ſpecies; viz. quadrupeds; whatever creep upon their bellies, as ſnakes; and thoſe that go ſometimes on two legs, as the *Mongoose*. The third diviſion, or aerials, are of four ſpecies; 1, Domeſtic, and that have feathers, as pigeons. 2, Thoſe whoſe wings are of ſkin, as bats. The 4th and 5th, who are various, fly in the

the regions of *Dewtahs*, and ſurpriſing ſtories are told of them.

They explain a *Pollowpum* in the following manner. Take hairs of a *Chugul* infant (which is 4096 times thicker than the hair of an infant of Dehly,) ſplit them into indiviſible particles, and fill with theſe a well that meaſures four coſe in width, breadth, and depth. At the expiration of every hundred years, take out one of theſe particles, and when the well is emptied, one *Pollowpum* will be completed.

100,000 - -	make one	Lukſh, vulgarly lack.
10 Lacks, -		Kote, vulgarly krore.
100 Krore, - -		Arib.
10 Arib, - -		Khurb.
10 Khurb, - -		Beykhurb.
10 Beykhurb, -		Mahaſerooj, or Puddum.
10 Puddum, -		Sunkh.
10 Sunkh, - -		Summooder.

According to this ſect, *Muckut* cannot be obtained without an union of knowledge and good works, which they exemplify by the following apalogue. "Fire fell upon a houſe in which dwelt a blind man and a cripple, neither of whom could eſcape without the help of the other; therefore the blind man took the cripple upon his back, to avail himſelf of his eyes, and in return gave the cripple the uſe of his legs. Thus, by mutual aſſiſtance, they both got out in ſafety." But theſe may be obtained by attending to the inſtructions of the holy, becauſe through their favour knowledge is gained, which is the ſource of *Byrag*, whereby man becomes attached to a life of auſterity. *Byrag* is of twelve kinds. One in this ſtate muſt obſerve the following rules: Only to eat at appointed times. Formerly they would live nine months, or a year, without eating any thing ſolid, but now they cannot exceed ſix months.

months. To eat ſparingly. Never to aſk food at more than five places; and, when that is obtained, to reſt ſatisfied till next day. To abſtain from eating milk, curds, ghee, Seſamé oil, and ſweetmeats. In order to reduce the body, to cover himſelf with ſand in the heat of the ſun. During the winter to go naked. Drawing up the arms and legs, and ſitting on the poſteriors. Theſe things muſt be practiſed for a long time to produce the deſired effect; but there are many who have not power to ſubmit to ſuch auſterities.

But, by an obſervance of the following rules, a man may ſoon obtain the object of his wiſhes. To pay implicit obedience to his *Peer*. To act as a ſervant unto thoſe who inflict auſterities upon themſelves. To ſtudy with attention the great books. Frequently to recline his head upon his breaſt, for not leſs than two hours continuance. Some of the ancients would keep the head reclined upon the breaſt for an incredible length of time. The way is, to ſtretch the arms down both ſides, and keep the body free from motion. They have forty-five great books, twelve of which they call *Ung*, and which they ſay are divine, viz. 1, *Achar Ung*. 2, *Soorkirta Ung*. 3, *Sutehr Ung*. 4, *Sumwaya Ung*. 5, *Bhegwutty Ung*. 6, *Matadehremhahta Ung*. 7, *Oupasuckdesha Ung*. 8, *Autguddehdesha Ung*. 9, *Anutturrowdawaiy Ung*. 10, *Purrisnubbeakurren Ung*. 11, *Beepakseth Ung*. 12, *Hadurutty Ung*. There are twelve other books, which they call *Owpa Ung*; four others named *Moolsooter*; ſix others entitled *Jeedgurrunth*; ten others ſtyled *Pyena*; and another which they call *Tundysecter*.

To a proficient in this doctrine they give the title of *Jetty*. A noviciate is called *Sikh*. One who has practiſed the auſterities for ſix months is called *Gunnies Sikh*. *Purwirtekh* is the ſame as *Gunnies Sikh*, excepting that this is held in higher eſteem by his *Peer*.

Sithowr aſſiſts the laſt, by puniſhing the refractory, and aiding the helpleſs. He is alſo called *Rutnadehk* and *Punniass*. *Acharij* is a perſon who, for the ſake of God, explains with cheerfulneſs any difficulty that may occur to the noviciates. *Owpadehaiy* inſtructs the ſtudents in the ſignification of any difficult words that occur in the divine books, and in other requiſites; his office nearly reſembling the *Acharij*. All theſe now mentioned preſerve nothing but a few clothes, which will be particularized hereafter. *Gundhir* is one who, by great application, arrives at a high degree of knowledge. He keeps more clothes and books than are neceſſary for himſelf, that he may be able to ſupply ſtudents who ſtand in need of them. He is the repreſentative of the *Jun*; but the *Jun* is far more excellent than he, being poſſeſſed of univerſal knowledge; and he is alſo called *Teertehnker*. The following is his deſcription: His face is beautiful; his mind ſuperlatively virtuous; and his breath a delightful perfume. His diſcourſe is replete with wiſdom. His fleſh and blood are white. No one ever ſees him eat nor exonerate. He has no bodily infirmity. His hair and nails never grow long. Wherever he reſides no noxious animals approach. Neither is there war, drought, peſtilence, or famine. And every one of the twenty-four that are to appear will have theſe qualities.

A *Jetty* never goes within the hearing of a female voice. He neither eats fleſh, fruits, nor ſweetmeats; nor dreſſes any food; drinks nothing but warm water; and never eats nor drinks in the night. He never lights a lamp or any fire in his houſe. If any thing falls from his hand, he never takes it up again. He only waſhes ſuch parts of his body as happen to be foul. He never ſuffers himſelf to joke, or commit any mean or idle action. He never uſes more than the following clothes in ſummer, a ſheet, a blanket, and a ſquare piece of cloth of $1\frac{1}{2}$ cubits, which he makes into four

four folds, and when he ſpeaks, applies to his mouth, that no inſect may enter it. In the winter he has an additional ſheet. He has alſo a *Dehrimdigh*, which is a broom made of woollen threads, or woollen cloth, fixed in a wooden handle. With this he ſoftly ſweeps the ground before he ſits down for fear of killing any inſect.

Thoſe of this ſect, who engage in the affairs of the world, are called *Serawuck*. They obſerve the following rules. Never to injure the innocent. Not to tell untruths on the following occaſions, as they conſider them as great ſins. 1, In bearing witneſs. 2, In breach of truſt. 3, In praiſe. 4, Or diſpraiſe of a virgin. 5, Concerning an ox. Not to ſoil their hands with diſhoneſty of any kind. Not to covet another man's wife. To keep only as much wealth as is neceſſary for the purpoſes of life, and to beſtow the reſt in charity. When on a journey, to travel daily only ſtated diſtances. To calculate the neceſſary wants of each day, and live accordingly. Not to go where a woman has been burnt with her huſband, nor to a place where a malefactor has ſuffered death. To ſet apart two *Ghurries* of every day for devotion. To ſleep only during the appointed time. To abſtain from food and drink, day and night, on the 8th, 14th, 15th and 28th days of the moon, and the next morning to feed the poor before breaking the faſt. Every night before he goes to ſleep, to examine himſelf upon the above eleven points. The following is their deſcription of a virtuous man. He is one that conſtantly attends to the reading of the divine books; beſtows charity; makes it a rule to praiſe the virtuous; never ſpeaks ill of any one; and is particularly reſpectful in his converſation concerning princes. He marries one who is his equal. He is ever afraid of doing evil. Wherever he dwells he conforms to the laws of the land. He chooſes a habitation that is neither very public, nor totally ſecluded from ſociety.

His

His houſe hath not more than two or three doors and windows. He ſettles in a good neighbourhood, and aſſociates with the virtuous. He is dutiful to his father and mother. He flies from that city or country which is invaded by foreign troops. He regulates his expences by his income; and dreſſes ſuitable to his rank in life. He ſtudies the divine books, and follows their precepts implicitly. He never eats but at ſtated meals. He is not covetous of riches. He is affable and charitable to a gueſt, a *Jetty*, and thoſe who are ſick. He is not vain of his perſon, nor of his words. He is deſirous of being inſtructed in every profeſſion. He travels not at improper times, nor in a country where he cannot exerciſe his religion. He never engages in a war, without knowing whether he is going againſt his friends or his enemies. He partakes in the misfortunes of his relations. He has a grateful ſenſe of favours conferred on him. His deportment is pleaſing to every one. He is diffident in his manner, courteous to all, and upright in every tranſaction of his life. He exerts himſelf in the affairs of others; and keeps ſenſual gratifications under the command of reaſon.

There are, however, ſome general prohibitions, which are obſerved both by the *Jetty* and the *Serawuck*. To abſtain from fleſh, ſpirituous liquors, honey, butter, opium, ſnow, ice, and hail; every thing that grows beneath the earth; all fruits whoſe names are unknown; and whatever fruits contain ſmall ſeeds; and from eating at night.

The doctrine of *Jine* is alſo of two kinds, *Seweetambir* and *Digneer*. The author of the Ayeen Akbery, having been intimately acquainted with the learned of the *Seweetambir*, has been able to relate their tenets in an ample manner. The ſecond, or *Digneer*, go quite naked. They maintain, that women cannot arrive at the ſtate of *Muckut*. They ſay, that whoſoever obtains

obtains the bleſſing of *Muckut* in this world, ceaſes to require food from that time. They, however, agree with the *Seweetambir* in many points; but as the author had no intimacy with any of this claſs, ſo he has not been able to write any farther account of them.

From the moſt ancient times, down to the preſent, the learning and wiſdom of Hindoſtan has been confined to the *Brahmins* and the followers of *Jine*; but, ignorant of each others merits, they have a mutual averſion. *Kishen*, whom the *Brahmins* worſhip as God, theſe conſider as an infernal ſlave. The *Brahmins* carry their averſion ſo far as to ſay, that it is better to encounter a mad elephant, or a furious lion, than to meet a man of this perſuaſion.

The deſire of eſtabliſhing truth has induced his majeſty to illumine the world with univerſal peace and unanimity; whereby the darkneſs of error being now in ſome degree diſpelled, men of different perſuaſion quit the narrow paths of prejudice, and aſſociate together.

The DOCTRINE of BOODH.

BOODH, who firſt taught this religion, has various names, and amongſt them *Shakmun* and *Shakmuny*. His followers believe, that by means of his good actions he gained perfect knowledge: and at length arrived at the ſtate of *Muckut*. His father was Rajah Siddown, prince of Bahar, and his mother, named Maia, was delivered of him through her navel. At his birth there ſhone forth a wonderful light; the earth trembled; and the water of the Ganges roſe and fell in a moſt aſtoniſhing manner. The very hour he was born he walked ſeven ſteps, and diſcourſed with an

eloquence that raviſhed the hearts of his hearers. The aſtrologers foretold, that after twenty years and ſeven days, he would become a monarch; but that, deſpiſing the world, he would prefer retirement, and introduce a new religion. In the manner, and preciſely at the time predicted by the aſtrologers, it came to paſs that he turned his mind from the affairs of the world, and made choice of a life of retirement. He viſited Benaris, Rajgird, and ſeveral other fire temples. He then travelled to Caſhmeer, where he made many proſelytes; and he alſo gained for his followers people of Hind, the ſeaports, Tibbet and Khatai. From his birth to this time, which is the 40th year of his majeſty's reign, is a period of 2962 years. They ſay that he had the gift of prophecy; and could change the courſe of nature. He died at the age of one hundred and twenty years. The learned among the Perſians and Arabians call the prieſts of this religion *Bukshee*, and in Tibbet they are ſtyled *Lama*. For a long time paſt there have not been any traces of them, excepting in Peigu, Dehnaſiry, and Tibbet.

The third time that the author followed the imperial ſtirrup to the delightful territory of Caſhmeer, he met with ſome old men of this religion; but he never ſaw any of their learned; nor did he diſcover any thing like what is deſcribed by *Hafez Abroo* and *Benagutty*.

The Brahmins call *Boodh* the ninth Owtar; but aſſert that the religion which is aſcribed to him, is falſe, and fabricated by ſome other perſon.

The following is all that is known of this religion. They believe that God has never been defiled by incarnation; and, like the profeſſors of *Sank*, *Meymanſa*, and *Jine*, do not conſider him to be the creator of the univerſe. They ſay that it has neither beginning

nor end; but that it vaniſhes, and then appears again in its original form; and thus time after time.

The prieſts of this religion ſhave their heads, and wear dreſſes of leather and red cloth; they uſe frequent ablutions; will not refuſe any kind of food that is offered them; and whatever dies of itſelf they conſider to be killed by God, and therefore eat it. They have no commerce with women. They will not kill any animal; neither root up nor cut any plant, becauſe they think it has life. They hold ſix things to be highly meritorious; 1, Subduing anger; 2, Improvement of the underſtanding; 3, Beſtowing money in charity; 4, The ſtudy of theology; 5, Boldneſs in aſſerting their own rights; 6, Continual contemplation of the Deity. They reckon three things to be the means of good; 1, Knowledge. 2, Diſintereſtedneſs. 3, Being pleaſed at the ſucceſs of others. They ſay that good and evil proceed from eleven things, viz. the five ſenſes, and their faculties, and *Mun*.

They uſe four predicaments in argument, which are collectively called *Arjsutter*.

The firſt Predicament,

Dookh, and which is of five kinds; 1, *Geeyan*, worldly knowledge; 2, *Weedineh*, receiving reward or puniſhment; 3, *Sunkeyna*, the names and properties of things; 4, *Sunka*, the conjunction of *Dehrem* and *Adherem*; 5, *Roop*.

The ſecond Predicament,

Is *Summeddeo*, the cauſes of deſire and anger. By means of this power a man ſays, "*I am, and this is mine.*"

The third Predicament,

Marik, to be accuſtomed to believe that the univerſe is continually diſappearing and reappearing.

The fourth Predicament,

Nerode, the ſtate of reſt which *Mun* enjoys when it is going to enter into *Muckut*. The following negative and poſitive duties are indiſpenſible towards obtaining this ſtate. Beſtowing charity. Abſtaining from evil, which is killing, moleſting, ſtealing, uncleanneſs, lying, ſpeaking ill to the good, ſeeking what is unprofitable, bad inclinations; and aſſociating with thoſe of a different religion. The following are alſo indiſpenſible duties. Reſpect for his *Peer* and teacher; venerating the idols; neither to be elated by praiſe, nor depreſſed by reproach; to ſit in a particular manner, to frequent the temples, which they call *Chietee*; to place no more than a proper value on the things of the world; and to ſtrive to obtain *Jowg*, in the manner deſcribed in *Patenjil*; to have implicit belief in the words of his *Peer*; to waſte the mind and body by ſuffering auſterities; not to ſuffer the heart to dwell upon any ſubject but the contemplation of the Deity; to improve in knowledge; and perform thoſe exerciſes by which *Muckut* is obtained.

They ſay, that knowledge has two cauſes; 1, Whatever is obtained by means of the ſenſes; 2, Whatever is gained by proofs.

This ſect are of four tribes; 1, *Webhakekh*, who admit the exiſtence of knowledge and things; 2, *Sootranitk*, who conſider all things to be only the imagination of the ſenſes; 3, *Jookaja*, who believe that nothing exiſts but knowledge; things being only the various forms thereof; 4, *Medheemuck*, who call knowledge and things *Sun*, or a cypher; and they never argue upon their exiſtence or non-exiſtence.

The followers of the doctrine of *Boodh* have many books

books on every ſcience, but they value moſt natural philoſophy, ethicks, and theology.

NASTICK.

Charbag, an ignorant Brahmin, was the inventor of this doctrine. The Brahmins call this ſect *Nastick*.

They ſay that nothing exiſts but the elements; and that all knowledge is obtained through the ſenſes. They do not believe in a God. They ſay that paradiſe is man being in that ſtate which is moſt pleaſing to him, and totally independent of every one; and that hell is being ſubject to the command of another.

They ſay that all men deſire only four things; 1, riches; 2, women; 3, a good name; 4, good actions. They admit only of ſuch ſciences as are ſerviceable in this life, and prefer before all others the equitable adminiſtration of good laws.

This doctrine reſembles that of the Greek ſophiſts. They have written many books in reproach of others; but which ſerve as monuments of their own ignorance.

THE EIGHTEEN BIDDYA, OR SCIENCES.

HAVING given a ſummary account of the nine tribes, I ſhall proceed in the ſame manner to treat of what is admitted by the Brahmins, and others of the ſix firſt-mentioned tribes. They ſay that whoſoever is completely verſed in theſe eighteen *Biddya*, has reached the perfection of knowledge.

The four firſt *Biddyas* are, 1, *Rig Bede*; 2, *Jejir Bede*; 3, *Sam Bede*; 4, *Atherbun Bede*. Theſe they conſider to be divine books. Something has been ſaid

of

of them already. Each of these books contains four things; 1, *Bidh*, whatever is to be done; 2, *Art-hwed*, the praise and reward thereof; 3, *Munter*. The incantations and implorations which are profitable on every occasion; 4, *Mamedehee*, explanation of great and indispensable duties. Each of these again have three objects; 1, *Kurrum*, the approved actions of the visible world. 2, *Owpasna*, faith in God. 3, *Geeyan*, the knowledge of God.

THE FIFTH BIDDYA, OR POORAN.

There are eighteen large books to which they apply this title; and which contain explanations of the *Bedes* under the five following heads; 1, The creation of the universe; 2, The dissolution thereof; 3, The several relations of the different parts of the universe; 4, The nature of the fourteen *Mowmunters*. These are fourteen holy spirits who, during the whole age of Brahma, will appear successively, and govern the world. The length of the life of each will be seven times four Jowgs. A complete revolution of the four Jowgs is four million three hundred and twenty thousand years. And in like manner there will be fourteen *Indres*, their companions. They say that during the life of Brahma, fourteen *Dewtahs* will reign over the upper regions successively. The relation of their exploits, in return for which this high dignity is conferred on them, and the history of the renowned monarchs of the earth, are contained in these *Poorans*.

TITLES OF THE POORANS.

Sutsee; Maikundee; Bhowkee; Bhagwut; Birlimliyuret; Eerhamund; Birhum; Ba-iy; Bamun; Bishen; Barah; Agun; Nardeenee; Puddum; Ling; Gowrum; Sogund; and *Kunrer;* all produced by the enlightened wisdom of the philosopher *Byass*.

Owppooran are eighteen commentaries on the *Poorans*. Some give them the following names, *Sunthomar* originally

ginally called *Soor*, from the perſon who compoſed it. *Owppooran* ſignifies what is not in the *Pooran*, therefore each commentary is called after its reſpective *Pooran*; *Narsing*; *Shewdherem*; *Deorwass*: *Kupeel*; *Manies* (called alſo *Bhirmakand*); *Kalee* and *Kalka*; *Maheysir Nard*; *Shamneh*; *Adtee*; *Peraseree*; *Bhagwut*; and *Gowrum*.

The Sixth BIDDYA.

Dehrem Shaster, is the doctrine of virtuous actions. This is extracted from the *Bedes*, and there is a commentary upon it. The *Dehrem Shaster*, which is alſo called *Simrut*, conſiſts of ſixteen parts. There are three principal matters in three books; 1, The reſpective religious worſhip of the four tribes; 2, The art of medicine; 3, The remedies for ſins.

The eighteen Simrut; 1, *Mun*; 2, *Jahun*; 3, *Wulkee*; 4, *Uttre*; 5, *Unkera*; 6, *Ooshna*; 7, *Gotum*; 8, *Purrashir*; 9, *Sunkhlukkut*; 10, *Bishen*; 11, *Hareeynt*; 12, *Beisheesht*; 13, *Jum*; 14, *Kulp*; 15, *Abestump*; 16, *Katbayin*; 17, *Birhisput*; 18, *Byass*; and ſome add *Dutch*.

Names of the eighteen *Owpsimrut*, or commentaries on the *Simrut*; 1, *Unkera*; 2, *Jabal*; 3, *Machuht*; 4, *Sugund*; 5, *Lookaksh*; 6, *Kushup*; 7, *Byass*; 8, *Sunthomar*; 9, *Shuttez*; 10, *Zunk*; 11, *Weeakher*; 12, *Katyayin*; 13, *Zathernee*; 14, *Kuppinjil*; 15, *Boodyayen*; 16, *Kenad*; 17, *Bishwametre*; 18, *Summent*.

The Seventh BIDDYA.

Shiksha, the places of the letters, whether *Guttrals*, *Labials*, &c.

The Eighth BIDDYA.

Kulp is a book containing explanations of the ten ceremonies

ceremonies required to be performed from the day of marriage, till his ſon puts on the cord. They are treated in the following order: 1, The ceremony of marriage. 2, Cohabiting with the wife. 3, From the commencement of pregnancy to the fifth month. 4, From the 6th to the 8th month. 5, At the time of birth. 6, Giving the name. 7, Expoſing the child to the ſun. 8, Weaning him. 9, Shaving his head. 10, Giving him the cord. Each of theſe requires particular prayers and ceremonies.

THE NINTH BIDDYA.

Veakern, compriſes grammar, ſyntax, and etymology. It alſo treats of the compoſition of letters. They reckon fifty letters, which are divided into three kinds; 1, the fourteen *Sur* (vowel), letters that have diſtinct ſounds of themſelves, and which are alſo uſed to accent other letters; 2, thirty-three letters called *Punchun* (conſonants), which cannot be ſounded alone; 3, five others called *Unusewa*, *Bissergeh*, *Jubhamool*, *Gujkumbhakirt*, and *Ardehbund*. The firſt is like the Perſian كن; the ſecond is like كه; the third is between the letters ه and ح and is always a final. The fourth is a mute nearly like ه and is always a medial; the fifth is ſomewhat like a naſal ن.

The Hindoos reckon the following parts for the utterance of letters, the breaſt, the root of the tongue, the teeth, the noſe, the palate, the lips, and the crown of the head.

THE TENTH BIDDYA.

Neerkut, the contents of the Bedes.

THE ELEVENTH BIDDYA.

Jowtick, aſtronomy and aſtrology.

THE

THE TWELFTH BIDDYA.

Ch-hund, of the different kinds of verſe. The firſt ſix *Biddyas* are called *Ung*, which ſignifies whatever is neceſſary to be known for comprehending the *Bedes*.

THE THIRTEENTH BIDDYA.

Meymanſa, of the three ſects of which ſomething has been ſaid.

THE FOURTEENTH BIDDYA.

Nee-aiy, which has been treated ſummarily among the ſciences. Many believe that the knowledge of theſe fourteen *Biddyas* are ſufficient for obtaining *Muckut*. But ſome add the following.

THE FIFTEENTH BIDDYA.

Iyrbede, the art of preſerving health; and what remedies to apply to different diſeaſes. This is taken from the *Rig*, or firſt Bede.

THE SIXTEENTH BIDDYA.

Dehnerbede, the art of managing the bow and arrow, and other arms. This is taken from the *Jejir*, or ſecond Bede.

THE SEVENTEENTH BIDDYA.

Gandhrib, the art of muſic, compriſing compoſition, ſinging, and playing. This is taken from the *Sam*, or third Bede.

THE EIGHTEENTH BIDDYA.

Art-h-ſhaſter, how to acquire wealth, and the manner of employing it to advantage. This is taken from the *Atherbun*, or fourth Bede. Theſe laſt five Biddyas are collectively called *Owpbede*.

OTHER

OTHER ARTS.

In the extenſive empire of Hindoſtan there are ſo many arts that they cannot be deſcribed. Something, however, ſhall be ſaid of them, which may prove an acceptable preſent to the curious enquirer, and perhaps excite his further curioſity.

KURREMBEYPAK.

This is a ſurpriſing art, in which all the ſix ſects perfectly agree. By it can be diſcovered whatever was done by men in their former ſtate of exiſtence, and it preſcribes a particular expiation for each crime. This art is of four kinds.

THE FIRST KIND ſhows in what manner a man has conducted himſelf in his former ſtate of exiſtence.

A *Kehteree* who lives virtuouſly, when he is born again tranſmigrates into a *Brahmin*. A *Byess*, who forfeits his life for the ſake of a *Brahmin*, tranſmigrates into a *Kehteree*. A *Sooder*, who lends money without intereſt, and never diſtreſſes his creditor for payment, will be a *Byess*. A *Mileetch* who ſerves a *Brahmin*, and eats of his food till the time of his death, will become a *Sooder*. A *Brahmin* who acts the part of a *Kehteree* will become a *Kehteree*. A *Kehteree*, who deſcends to the offices of a *Byess*, will become a *Byess*; and thus a *Byess* a *Sooder*, and a *Sooder* a *Mileetch*. Alſo, whoſoever accepts of the donation called *Kishnej*, or accepts in alms the bed which a perſon died upon, or a *Buffaloe*, or whatever is beſtowed in the temple of *Kurkhet*, will, in the next life, from being a man, become a woman. And any woman, or *Mileetch*, who ſees the image of *Narayin*, in the temple of *Bidreenarayin*, and performs certain incantations, in the next birth, the woman will become a man, and the *Mileetch*

leetch a *Brahmin*. This temple is in the northern mountains, a great way beyond *Sedewar*.

THE SECOND KIND. The different diſeaſes of the human body, which are puniſhments for crimes committed in a former ſtate; and the various ceremonies for procuring health.

Phyſicians ſay, that ſickneſs originates in the animal conſtitution; but thoſe that are ſkilled in the art we are now treating of, maintain it to be a puniſhment for crimes committed in a former ſtate. The Hindoo phiſophers divide bodily diſeaſes into three kinds; 1, Thoſe that can be cured by medicines; 2, Thoſe to be cured by certain ceremonies; 3, And thoſe that require the application of both methods. In order to diſcover each, they deſcribe three kinds of crimes, viz. what were done whilſt awake intentionally or unintentionally; and what were committed during ſleep. They have volumes upon this art which they conſult, and conſider phyſicians as uſeleſs.

The *Headache* is a puniſhment for having in a former ſtate ſpoken irreverently to father or mother. *Cure*: Let him make of two tolahs of gold the images of *Kushup* and *Adit*, and conſidering them to be the repreſentations of the father and mother of the *Dewtahs*, give them to the needy.

Madness is a puniſhment for diſobedience to father, mother, or *Peer*. *Cure*: Let him perform *Chanderayin*, which is to eat on the firſt day only one mouthful; two mouthfuls during the ſecond day, and thus continue increaſing a mouthful every day, for a month; and then decreaſing gradually a mouthful on each day, till he leaves off as he began. Or let him make *Kushup* and *Adit* each of two tolahs of gold, and give them to the poor.

The *Epilepsy* is a puniſhment for having adminiſtered

tered poiſon to any one, at the command of his maſter. *Cure:* Beſtowing in charity two ſuch images as laſt deſcribed, together with a cow, thirty-two ſeers of ſeſamé ſeed, and repeating ſome incantations in the name of *Mahadeo.*

Pain in the Eyes is a puniſhment for having coveted another man's wife. *Cure:* Performing the faſt of *Chanderayin.*

Blindness is a puniſhment for having killed his mother. This perſon, before his new birth, will ſuffer many years torments in hell. *Cure:* Performing the ceremony of *Parajaputty,* which is of five kinds, gold, Beſtowing in charity a cow. 2, Or one tolah of gold. 3, Or feeding twelve *Brahmins.* 4, Or throwing into the fire ten thouſand times a mixture of ſeſamé ſeed, ghee, honey, and ſugar. 5, Or going barefooted to a temple, for the diſtance of a *Jowjun.* Or let him make a boat after the following deſcription: the boat of four tolahs of gold, the maſt of ſilver, and ſix oars of copper; and beſtow it in charity. But if it ſhould be a puniſhment for having only acted in contradiction to the commands of his father or mother, let him make the images of *Kúshup* and *Adit,* as before deſcribed.

Dumbness is a puniſhment for having killed his ſiſter. *Cure:* Let him form a cow of the following deſcription: the body four tolahs of gold; the hoofs two tolahs of ſilver; the hump two or three maſhas of copper. This, with a veſſel of braſs for the milk, he muſt give in charity, and for one week eat nothing but a mixture of milk, curds, ghee, and cow's urine and dung.

The *Bellyache* is a puniſhment for having eaten with a perſon of a different religion, or with a liar. *Cure:* Faſting three days, and giving away in charity twelve tolahs of ſilver.

The

The *Stone* is a puniſhment for having committed inceſt with his mother. *Cure:* Performing the ceremony of *Mudhoodheen*, which is as follows: he muſt conceive in his imagination that the following articles form a complete cow, viz. that four veſſels, each containing one and a quarter maund, filled with honey, repreſent her body; one tolah of gold her mouth; four ſeers of ſugar-candy her teeth; two pearls her eyes; two pieces of lignum aloes her horns; two plantains her ears; wheat flour her dugs; three ſeers of ſugar-cane for each leg; a white woollen cloth thrown over the whole her hide; ſkeins of ſilk the tail. The hoofs of this cow muſt be of ſilver, and her neck be covered with two pieces of red cloth; in the front muſt be ſet a copper veſſel; and eight ſeers of four different kinds of grain formed into a heap. Near her muſt be placed a veſſel full of honey to repreſent her calf, and copper veſſels full of ſeſamé ſeed. When theſe are completed, he muſt repeat certain incantations, worſhip them, and afterwards beſtow them in charity.

Lameness is a puniſhment for having kicked a *Brahmin*. *Cure:* Let him make one tolah of gold into the form of a horſe, and beſtow it in charity; and give food to one hundred and eight *Bramins*.

A *Fever* is a puniſhment for killing an innocent *Kehteree*. *Cure:* Repeating one hundred times the incantation of *Mahadeo*; feeding thirteen *Brahmins*; and ſprinkling with water the image of *Mahadeo* one hundred times.

A *Cough* is a puniſhment for killing a *Brahmin*. *Cure:* Making a lotus of four tolahs of gold, and, after repeating certain incantations, performing with it the ceremony of *Howm*, and giving it to a righteous *Brahmin*.

Flux

Flux is a puniſhment for having killed his wife, without her having committed any fault. *Cure:* Performing the ceremony of *Kishnajun*, which is ſpreading a deer ſkin, and laying upon it a heap of ſeſamé ſeed, and one hundred tolahs of gold, or more; repeating certain incantations, and performing the *Howm.* It is conſidered as a very wicked action to accept of this charity.

The *Asthma* is a puniſhment for having accepted of the *Kishnajun.* *Cure:* Make a buffaloe of iron, with horns of lead, and the forehead of ſtone. Load it with keneer flowers, cover it with a black blanket, and give it in charity, together with three and half maunds of maſh.

Indigestion is a puniſhment for having robbed a houſe. *Cure:* Let him beſtow in charity the following articles; a houſe and furniture; ſeven kinds of grain; of each thirty-two ſeers; a hand-mill; a peſtle and mortar; drinking veſſels; a ſtove; a broom; a cow; and money according to his circumſtances.

THE THIRD KIND, for what crimes committed in a former life; a woman has no children during her preſent exiſtence; and other particulars.

A woman whoſe huſband dies before her, in her former ſtate was of a great family, which ſhe left to live with a ſtranger, and when he died, burnt herſelf with him. *Cure:* She muſt paſs all her life in auſterities, or put an end to her exiſtence by burying herſelf in ſnow.

A woman who does not menſtruate, is puniſhed for the following action: once in a former ſtate when ſhe had her cuſtoms, ſome neighbouring children came into her houſe to play, but ſhe was angry, and drove them

them away. *Cure:* Let her fill an earthen veſſel with water from one hundred wells, throw into it a beetle-nut, a maſha of gold, and perfumes; and then give it to a *Brahmin*. She muſt alſo give five, or ſeven, or nine, or eleven kinds of fruit to children to eat.

A woman whoſe child dies ſoon after its birth, is puniſhed for having in her former exiſtence expoſed a child, and who died. This, although it be a common practice in Hindoſtan, is nevertheleſs very nefarious. *Cure:* Make a cow, the body of four tolahs of gold, the hoofs of one tolah of ſilver, a jewel for her tail, braſs-bells on her neck; together with a calf of one tolah of gold, and half a tolah of ſilver for its hoofs, then beſtow them in charity.

A woman who has only daughters, is puniſhed for having poſſeſſed a great deal of pride in her former exiſtence, and not ſhowing proper reſpect to her huſband. *Cure:* Let her plate the horns of a white ox with four tolahs of gold, and the hoofs with four tolahs of ſilver, and cover the hump with one and a quarter tolah of copper; which ſhe muſt beſtow in charity, with a veſſel made of two and a half ſeers of braſs; beſides ſatisfying with food one hundred *Brahmins*. Or ſhe muſt make ten maſhas of gold into the form of the Deity, and after performing certain incantations, give it in charity, and feed fifty *Brahmins*.

A woman who has only one ſon, in her former exiſtence took a calf from its parent cow. *Cure:* Giving away a milch cow, with ten tolahs of gold.

A woman whoſe ſon dies, and daughter lives, in her former ſtate killed animals. Some ſay it is only for having killed goats. *Cure:* Performing the faſt of *Chanderayin*, giving away a cow, and feeding fifty *Brahmins*.

A woman

A woman who is pregnant for ſixteen years, without being delivered, in her former ſtate was burnt when pregnant. *Cure:* Beſtowing the charity of *Hurrenkhereh.*

Being a maid ſervant, is a puniſhment for having had criminal connexion with the huſband of another in her former exiſtence, and having burnt herſelf with him. *Cure:* If ſhe is in the houſe of a *Soodre*, let her go to the houſe of a *Byess*, then paſs to that of a *Kehteree*, and laſt to that of a *Brahmin*, and remain in his ſervice till her death.

THE FOURTH KIND, of riches and poverty, &c. Whoſoever beſtows charity at the appointed times, ſuch as during the eclipſes of the ſun and moon, in his next ſtate of exiſtence will be rich and bountiful. Whoſoever at theſe times goes to any holy place, particularly *Ilahabass*, and there deprives himſelf of life, will poſſeſs great ſtore of wealth in his next ſtate.

Whoſoever, when he is hungry, and has food before him, upon hearing the voice of a beggar, gives the whole to him, will in his next life be very rich, and ſucceſsful in all his undertakings.

But whoſoever refuſes to do ſo, will in the preſent life be poor and unlucky. *Cure:* To whatever tribe he belongs let him religiouſly perform the duties thereof, and alſo during the time of eclipſes viſit *Koorkheyt*, and bury in the ground, by way of oblation, a piece of gold, if it be but one maſha.

On each of the four kinds of this art, they have written books, deſcribing the ſymptoms and remedies. What I have related is only an abſtract.

SUR,

S U R;

Is the art of predicting events, by obſerving in what manner the breath iſſues through the noſtrils.

The breath comes out of the noſtrils after three ways. Firſt, when it comes moſtly out of the left noſtril. This they attribute to the influence of the moon, and call *Adda* and *Chandernaree*. The ſecond, when it iſſues moſt from the right noſtril, which they attribute to the influence of the ſun, and therefore call *Sooreĵnaree* and *Pingla*. The third is, when both noſtrils breathe equally, which they call *Sookhmurna* and *Soombhoonaree*.

The following is the order in which the breath ought to paſs through the noſe; from *Periwa* to the third *Teth*, *Chandernaree*, and the ſame number of days *Sooreĵnaree*, alternately throughout the month. Others make it weekly thus, Sunday, Tueſday, Thurſday, and Saturday, *Sooreĵnaree*; and Monday, Wedneſday, and Friday, *Chandernaree*. Others maintain, that it is regulated by the ſun's courſe through the zodiack, Aries beginning with *Sooreĵnaree*, Taurus with *Chandernaree*, and thus alternately through all the ſigns. All the learned of the Hindoos believe, that if a man breathes differently from one of theſe three ways, ſome misfortune will befal him. That if the irregularity laſts two days, a quarrel will enſue. If it continues ten days, ſome misfortune will befal his wife. If fifteen days, he will have a ſevere fit of ſickneſs. If for a month, his brother will die. Others ſpeak thus of the irregularities of breathing. If for a day and night *Sooreĵnaree* is in exceſs, the perſon will die at the expiration of a year. If it laſts two days and nights, he will live two years, and ſo a year for every day. If the exceſs continues for a month, he will die at the end of the enſuing month. For the exceſs of *Chandernaree*, they

ſay if it laſts a day and night, that perſon will have a fit of ſickneſs at the expiration of a year, and according to the number of days he will be ſo many years ſick.

The Manner of predicting Events by the Knowledge of this Art.

If any one comes to enquire whether a woman who is pregnant, ſhall be delivered of a boy or a girl, the perſon who is to anſwer muſt examine the noſtrils of the queſtioner. If he breathes more through one noſtril than the other, and ſtands on that ſide, it ſhall foretel a ſon; but if he happens to place himſelf on the oppoſite ſide, it ſhall indicate that it will be a daughter. If he breathes equally through both noſtrils, there will be twins. Some believe that if the queſtioner ſtands on the *Soorejnaree* ſide, it will be a boy; and if on the *Chandernaree*, a daughter; and that if it be *Sookhmunna*, it denotes an hermaphrodite.

If an enquiry is made concerning a perſon who is ſick, if the queſtioner ſtands on the *Soorejnaree* ſide, the ſick perſon will die; but if he ſtands on the *Chandernaree* ſide, he will recover.

If it be enquired whether or not an enemy's army will come, if the queſtioner is *Chandernaree*, and ſtands on that ſide, the army will come; but if he is *Soorejnaree*, and ſtands on that ſide, it will not come.

If he enquires concerning peace and war, *Chandernaree* implies the firſt, and *Soorejnaree* the laſt.

A K U M,

Teaches what incantations are advantageous, and what are hurtful, what will improve the underſtanding, increaſe rank and fortune, cure diſeaſes, ſubdue enemies, cement friendſhip, inſure the conqueſt of countries, and advance the ſucceſs of government.

SHOOGUN,

SHOOGUN,

Is the art of diſcovering what is now happening, and predicting future events, by obſerving the motions of birds. This is an art in which the Hindoos are ſkilled.

The learned Hindoos diſcover hidden things by means of five things: 1, *Aſtrology*. 2, *Sur*. 3, *Shoogun*. 4, *Keywul*, which are omens learnt by throwing dice. 5, *Samdirg*, predicting from obſerving the form of the members and their motions, the lines and moles on the body.

GARUD,

Is the art of repeating certain incantations, for recovering a perſon who has been ſtung by a ſcorpion, a ſnake, or any other venomous reptile. This is done by repeating his genealogy, and praiſing his anceſtors, which obliges the animal to preſent itſelf. The following is a wonderful fact. When they have caught an old ſnake, of a particular ſpecies, they repeat certain incantations, and then make it bite a *Brahmin*. When the poiſon takes effect, the *Brahmin* continues for ſome time in a ſtate of ſtupefaction, when, upon any queſtions being put to him, he gives anſwers that are invariably found to be true. The Hindoo philoſophers believe, that during the revolution of the *Cal Jowg*, nothing is truer than ſuch anſwers. And theſe anſwers have been collected together into ſeveral volumes.

INDERJAL,

Is the arts of Necromancy, Taliſmans, and Slight of Hand, in which they are wonderful beyond deſcription.

RUSSBIDDYA,

Teaches how to kill quickſilver, gold, ſilver, copper, and other metals; and it alſo compriſes Alchymy.

RUTTENPURETCHA,

Is the art of judging precious ſtones, their properties, and value.

KAM SHASTER,

Treats of the generation of the human race.

SAHTEE,

Is the art of writing with elegance, and the ſkilful uſe of irony. Thus, a woman ſent a handmaid to call her huſband, who, when ſhe came to him, uſed criminal familiarity with her; and ſent back an excuſe to his wife for not coming home. The diſordered ſtate of the girl's dreſs evidently diſcovered what had happened. But the wife, being a woman of prudence, and having regard for her huſband's character, diſguiſed her anger; but reprimanded the girl in the following ironical manner: "You have told a lye; you did not go to my huſband, but idly went and bathed yourſelf in the river; for behold the *Sirmah** is out of your eyes, and the ſandal ointment is no longer upon your body." By this delicate irony, ſhe diſcovered to the girl that ſhe was not ignorant of what had really happened. This art alſo treats of *Nowruss*, or the nine human inclinations. Firſt, *Singarruss*, the friendſhip between man and woman, and the conſequences of connexion and ſeparation. Second, *Hassaruss*, the different kinds of laughter which they ſay is excited either by changes in the body or dreſs, or by actions. Laughter is of three kinds. 1. *Sint*, a little alteration in the cheeks, eyes, and lips. 2, *Wehrut*, opening the mouth. 3,

* A preparation of antimony, with which they tinge the eyebrows, eyelaſhes, and corners of the eyes.

Aphust,

Aphust, loud laughter. Third, *Kurrenruss*, grief. Fourth, *Raoudre*, anger. Fifth, *Veer*, joy. Sixth, *Bheyaneck*, fear. Seventh, *Behbutch*, averſion. Eighth, *Adhowt*, amazement. Ninth, *Sant*, or that kind of happineſs which is obtained by knowledge, when the mind is freed from enmity and partiality. Of theſe they make many ſubdiviſions, which they illuſtrate with delightful ſtories.

SAHTEE,

Alſo contains a deſcription of the different kinds of men and women that excite love and friendſhip. In Turan and Iran, friendſhip is chiefly deſcribed by the poets, as ſubſiſting between men; but in Hindoſtan it is celebrated between man and woman. The Hindoo philoſophers call woman *Naeykha*, and make the ſex to conſiſt of ſeveral kinds. *Sewaya*, a virtuous woman, who loves her huſband: ſhe is ſo modeſt that no man can diſcover her looking at him: ſhe never laughs loud, nor ſmiles ſo as to ſhow her teeth: ſpeaks ſeldom, and always in a low tone; is never in a paſſion; and never goes out of doors, even if ſhe has the opportunity. *Pirkeya*, one who is wanton, but carries on her intrigues with ſecrecy: if ſhe is married, they call her *Purredha*, and if ſingle, *Kunneka*. *Samaneya* has no paſſion but the deſire of wealth.

Sewaya is again divided into three kinds, viz. *Mokdha*, one who, in her youth, betrays ſigns of wantonneſs, but flies from the embraces of her huſband. This happens from eight to eighteen years. *Muddheya*, is modeſt, and has a great affection for her huſband, and never mentions his name in anger. This ſtate laſts to the age of thirty-two years. *Pirgulbha*, makes her own deſires and knowledge ſubſervient to the will of her huſband, and captivates him by her wiſe conduct. This is from thirty-two till fifty. The two laſt mentioned are moreover of three kinds. *Dheera*, if her huſband

attaches himſelf to another woman, ſhe becomes jealous and diſturbed, but increaſes her affection and aſſiduity, and thereby reclaims him, by making him aſhamed of himſelf. *Adheena*, diſcovers her uneaſineſs, and attacks her huſband with irony; as, for example. "It is aſtoniſhing, that from your want of ſleep, my eyes ſhould be thus inflamed; and that by your having drank wine, my heart ſhould be intoxicated." *Dheera Adheera*, unites both theſe diſpoſitions.

Pirkeya, is of five kinds. *Goompulta*, conceals her indiſcretions, by feigning plauſible excuſes. Thus, being ſcratched with the nail of her lover, ſhe ſays, "A cat ran over me laſt night in bed, and in attempting to catch a mouſe, gave me this ſcratch." *Weedugdha*, is pleaſing in her converſation, and poſſeſſes every female accompliſhment. *Lecheta*, beſtows her favours without ſhame. *Kuletta*, proſtitutes her perſon, merely for the ſake of vice. *Unnefeyana*, has the inclination to intrigue, but is prevented by timidity.

They alſo claſs women in the following manner. *Poorookhitbhertika*, one who is inconſolable for the abſence of her huſband, and cannot reſt on account of her apprehenſions for his ſafety. This again is of ſeveral kinds. *Khundita*, is inconſolable for her lover having proved faithleſs. *Bulhentreta*, is ſorry for having diſcovered her paſſion for her lover, and ſtrives to remedy her indiſcretion. *Bebpirlubdha*, is one who goes to an appointed place, and does not find her lover there. *Ootka*, is ſorrowful for the diſappointment, and ſeeks the cauſe of his not having come. *Basuckpja*, is making joyful preparations for the arrival of her lover. *Sewadheenseetka*, is ſhe who hath powerful aſcendency over her lover. *Abhesareeka*, ſhe who calls her lover to her, or goes to him.

The following is another method of claſſing women.

Ootema,

Ootema, whoſe huſband doe not love her, whilſt ſhe is diſtractedly fond of him. *Adhima*, the contrary. *Mudhima*, is ſometimes in friendſhip, and ſometimes in enmity, with her huſband.

Another diviſion. *Pudminnee*, an incomparable beauty, with a good diſpoſition; ſhe is tall, and well-proportioned; has a melodious tone of voice; talks little; her breath reſembles a roſe; ſhe is chaſte; and obedient to her huſband. *Chittrunnee*, ſomething inferior to the other in beauty of face; is neither fat nor lean; has a ſmall waiſt, and full breaſt. *Sunktnnee*, is fat and ſhort, of a violent temper, and is always quarrelling with her huſband. *Hesstenee*, worſe in appearance and temper than the laſt. Of theſe they treat at length, and allot each to particular kinds of men.

Man, a wife who is diſreſpectful to her huſband; and this they reckon of four kinds. 1. *Lugh*, ſhe who aſſumes conſequence upon her huſband ſhowing her a little affection. 2, *Muddhee*, ſhe who, after ſuffering a little trouble, gives up her affection for him. 3. *Goor*, looſes her affection after ſuffering a great deal. 4, *Russabhess*, who refuſes comfort, and leſſens her affection.

Man, they call *Nayick*, and deſcribe three kinds. 1. *Put*, one who marries an Hindoo wife. 2, *Owpupt*, he who defiles himſelf by marrying a woman of another religion. 3, *Bisheyek*, a fornicator. And each of theſe are again of three kinds. 1, *Unkole*, is he who has only one wife. 2, *Dutchen*, has ſeveral wives, but agrees with them all. 3, *Dhisht*, has only one wife, who uſes him ill, which only ſerves to increaſe his affection.

Sakhee, is a faithful maid-ſervant, whoſe maſter and miſtreſs have perfect reliance upon her fidelity, and take her advice upon all occaſions. She amuſes her miſtreſs when on a journey, aſſiſts in putting on her ornaments,

ornaments, and if there happens any family miſunderſtanding, ſhe endeavours to effect a reconciliation. Such a mediatrix is called *Dootee*; and if a man, *Doot*.

Sahtee alſo compriſes rules for behaviour, exemplified by pleaſing tales, which may be conſulted at length by thoſe who are deſirous of being farther informed on this head.

SUNGEET,

Is the art of vocal and inſtrumental muſic; together with that of dancing.

The rules thereof are compriſed in ſeven books, viz. Firſt, *Soor*, the nature of ſound, which is of two kinds; *Annahut*, a ſound without any earthly cauſe, and which they conſider to have exiſted from all eternity, after the following manner. When a man cloſes the orifices of his ears with his fingers, he perceives an inward noiſe, to which they give this name. They ſay this proceeds from *Brahma*, and that it cannot be heard without ſtopping the ears, till a man is in the ſtate of *Muckut*, when it becomes part of his nature. *Akut*, a ſound which proceeds from a cauſe which, like ſpeech, they conſider to be an accident of air, occaſioned by percuſſion. They ſay that Providence has given every man twenty-two nerves, extending from the belly to the crown of the head, through which the air paſſes from the navel upwards; and according as theſe nerves are employed forcibly or weakly, in ſuch degree is the ſound uttered. The air does not paſs through the fifth, ſixth, eighteenth and nineteenth nerves, conſequently they are mute; but the ſound uttered through the others they divide into ſeven kinds, in the following order. 1, *Surj*, is like the voice of the peacock, and which is produced by the fourth nerve. 2, *Righbeh*, is like the voice of the *Peepeeheh*, a bird reſembling the *Sar*, which ſings in the rainy ſeaſon. It is in compaſs from the

the ſeventh to the tenth nerve. 3, *Gandhar*, is like the bleating of a goat, and reaches from the ninth to the thirteenth nerve. 4, *Mudhen*, is like the voice of the crane, and reaches from the thirteenth to the ſixteenth nerve. 5, *Punchem*, is like the voice of the bird called the *Koyil*, and reaches the ſeventh nerve. 6, *Dehwut*, is like the voice of the lizard, and reaches from the eighth to the twenty-ſecond. 7, *Nikhad*, is like the noiſe of the elephant, and reaches from the twenty-ſecond to the third.

An air, which contains all theſe ſeven *Soors*, they call *Sunpoorun*. If it has ſix, *Kahdow*; if five, *Owdub*; and no air has fewer. But the *Tan* (or ſymphony) may be compoſed of two.

SECOND ADHYA, *Ragbibeehai*, the Modes and their Variations.

They ſay, that ſinging was invented by *Mahadeo* and *Purbutty*. That the firſt had five mouths, from each of which iſſued a muſical mode in the following order: 1, *Sree Rag*; 2, *Bussunt*; 3, *Behrowng*; 4, *Punchem*; 5, *Megh*. To theſe they add *Nutnarain*, which they attribute to *Purbutty*. Theſe ſix modes they call *Rag*, and each has ſeveral variations; but the ſix following are what are moſt common.

Variations of Sree Rag, 1, *Malwee*; 2, *Tirowenee*; 3, *Gowree*; 4, *Keydaree*; 5, *Maddeemadwee*; 6, *Beharee*.

Variations of Buſſunt, 1, *Deyſee*; 2, *Deogurree*; 3, *Byratty*; 4, *Towree*; 5, *Lellita*; 6, *Hindowlee*.

Variations of Behrowng, 1, *Behrowng*; 2, *Muddehmad*; 3, *Bihrowee*; 3, *Bungalee*; 4, *Biratha*; 5, *Sindawee*; 6, *Poonargeya*.

Variations

Variations of Punchem, 1, *Beybhass*; 2, *Bhoopalee*; 3, *Kanra*; 4, *Badhunsha*; 5, *Malsree*; 6, *Pudmunjeree.*

Variations of Megh, 1, *Mullar*; 2, *Sowrutty*; 3, *Assawurree*; 4, *Keyseekee*; 5, *Gundhar*; 6, *Hirsingaree.*

Variations of Nuntnarain, 1, *Kammoodee*; 2, *Kulleyen*; 3, *Adheeree*; 4, *Soodhnaut*; 5, *Saluk*; 6, *Nutkummer.*

Some make only four variations of each *Rag.*

Others in the place of *Bussunt*, *Punchem*, and *Megh*, uſe *Malkoosuch*, *Hindowl*, and *Deepuc*, and make five variations of each. Others inſtead of *Bussunt*, *Behrowng*, *Punchem*, and *Megh*, uſe *Loodh*, *Behrown*, *Hindowl*, *Deyshar*, and *Soodhnaut.*

There are two kinds of ſongs, *Marug* being thoſe invented by the *Dewtahs* and the *Rekehsir*, which are the ſame every where, and are univerſally held in the higheſt veneration. In the *Dekhan* there are many who ſing them in different ways, amongſt which are the following: 1, *Soorejperkass*; 2, *Penjtalisser*; 3, *Sirbetoobehdir*; 4, *Chanderperkass*; 5, *Raghuddem*; 6, *Shoomra*; and 7. *Surtunnee.*

The other kind of ſongs are called *Deysee* (or local), each place having its peculiar ones, as *Dhoorpud* in Agra, Gualiar, Bary, and that neighbourhood. In the reign of Rajah Manſingh at Gualiar, three of his muſicians, named Naik Bukhſhoo, Mujhoo, and Bhaunoo, formed a collection of ſongs ſuited to the taſte of every claſs of people. When Manſingh died, Bukhſhoo and Mujhoo went into the ſervice of Sultan Bahader Gujeratty,

ratty, and being highly eſteemed by that prince, introduced into his court this kind of ſongs.

The *Dhoorpud* conſiſts of ſtanzas of three or four rhymical lines of any length. They are chiefly in praiſe of men who have been famous for their valour or their virtue. The *Deysee* ſongs, in the Telingee and Carnatic dialects, are called *Dherow*; the ſubject is generally love. Thoſe ſung in Bengal, are called *Bungeela*. Thoſe of Jownpoor, *Choothutta*. Thoſe of Dehly, *Kowl* and *Teraneh*. Theſe laſt were compoſed by Ameer Khoſru of Dehly, with the aſſiſtance of Samut and Tetar; they are a delightful mixture of the Perſian and Hindovee ſtyle. Thoſe of Mehtra are called *Bishenpud*, conſiſting of ſtanzas of four or ſix lines, and are in praiſe of Kiſhen. Thoſe of Sind are called *Kamee*, and are on love and friendſhip. Thoſe in the Terhut language, called *Lehcharee*, were compoſed by Bedyaput, and are on the violence of the paſſion of love. Thoſe of Lahore are called *Chund*. Thoſe of Gujerat *Juckree*. The warlike and heroic ſongs are called *Kirkeh* and *Sadereh*; they are of different meaſures, and in various dialects. Beſides thoſe already mentioned there are many others, amongſt which are *Poorbee*, *Dehnasiree*, *Rumkully*, *Koryie*, *Soohoo*, *Deyskar*, and *Deysnech*.

THE THIRD ADHYA, *Purkeerenka*, treats of *Alap*, which is of two kinds. 1, *Ragalap*, the *Tan*, or ſymphony, which contains the ſubject of the air. 2, *Roopalap*, the air with the words.

THE FOURTH ADHYA, *Pirbendh*, is the art of compoſing *Geet* (or ſong.) and conſiſts of ſix things. 1, *Soor*. 1, *Bered* (praiſe). 3, *Pud*, the perſon praiſed. 4, *Tinna*, or Amen. 5, *Tuntinna*, or Amen, Amen. 6, *Neehrat*, Time.

Paut

Paut ſignifies the variations of the word *Tuntinna*, from three to twenty ſyllables. This therefore is an exceſs of time.

Taul, or meaſure. If the *Taul* contains ſix *Tuntinnas*, it is called *Meydenee*; if five *Anundenee*; if four *Debnee*; if three *Bhawanee*; if two *Terawely*; and it never conſiſts of fewer.

The four *Adhyas*, above deſcribed, are only diviſions of *Soor*, or melody.

THE FIFTH ADHYA, *Taul*, treats of the nature and quantity of the meaſure.

THE SIXTH ADHYA, *Wadya*, of muſical inſtruments, and which are of four kinds. 1, *Tut*, ſtringed inſtruments. 2, *Tit*, thoſe made of ſkins, ſuch as drums. 3, *Gheen*, any two things that produce ſound by percuſſion. 4, *Soohhir*, wind inſtruments.

STRINGED INSTRUMENTS.

The *Junter* has a neck of hollowed wood, an ell in length, at each end of which is faſtened half of a gourd. On the neck are placed ſixteen wooden frets, over which are ſtrung ſix iron wires, faſtened into both ends of the neck. The tone is varied, by means of the frets.

The *Bheen* reſembles the *Junter*; but has only three ſtrings.

The *Kinner* has a longer neck than the *Bheen*; and has three gourds with two ſtrings.

The *Sirbheen* is like the *Bheen*, excepting that it has not any frets.

The

The *Ambirtee*, the neck of this is ſmaller than that of the *Sirbheen*, and it has only one gourd, which is placed in the middle of the neck underneath, and one iron wire. The changes of the modes are played upon it.

The *Rebab*, in general, has ſix ſtrings of gut; but ſome have twelve, and others eighteen.

The *Sirmendel* reſembles the *Canoon*. It has twenty-one ſtrings, ſome of which are of iron, ſome of braſs, and ſome of gut.

The *Saringee*, called alſo *Soorbutan*, is of the ſhape of a bow, with two hollow cups inverted at each end. It has one ſtring of gut, reſembling a bow-ſtring. They hold under the ſtring a ſmall gourd, and play with a pleſtrum.

The *Adhowtee* is a gourd with two wires.

The *Kingerah* reſembles the *Bheen*, but has only two ſtrings of gut, and the gourds are ſmaller.

The SECOND KIND of INSTRUMENTS, or DRUMS.

The *Puhawej* is a hollow piece of wood, in the ſhape of a citron, but flat at both ends, which are covered with parchment; and it is held under one arm.

The *Awej* reſembles two falconers drums faſtened together. It is braced with ſtrings of ſilk.

The *Dehl* is another kind of drum, well known.

The *Dheddeh* is ſmaller than the *Dehl*.

The *Irdahwej* is half the ſize of the *Awej*.

The

The *Duff* is another kind of drum, well known.

The *Khenjer* is a little *Duff* hung round with ſmall bells.

The THIRD KIND of INSTRUMENTS, thoſe of PERCUSSION.

The *Tal* is a pair of braſs cups, with broad mouths.

The *Kut-h Tal* reſemble ſmall fiſh, and are made of wood or ſtone. A ſet conſiſts of four.

The SIXTH KIND, or WIND INSTRUMENTS.

The *Shehna* is the ſame as the Perſian *Sirna*, or trumpet.

The *Mushh* is compoſed of two reeds, perforated according to rule, and joined together in a leather bag. In the Perſian language it is called *Nie Amban*, or the bagpipe.

The *Moorlee* is a kind of flute.

The *Owpunk* is a hollow tube, an ell long, with a hole in the centre, in which is placed a ſmall reed.

The SEVENTH ADHYA, *Tirtya*, or the Art of Dancing.

The different kinds of SINGERS.

Thoſe who ſing the ancient ſongs, which are the ſame every where, are called *Bykar*; and thoſe who teach them *Sehkar*. The *Kerawunt* chiefly ſing the *Dhoorpud*.

The *Dharhee* are thoſe who ſing the Penjaby ſongs, which they accompany with the *Dehdeh*, and *Kingerah*. Many of theſe ſing in the field of battle the praiſes of heroes,

heroes, to excite the troops to valiant actions. The *Kewall* are of this number, but ſing chiefly the Dehly airs and Perſian ſongs in the ſame ſtyle. The *Poorheya*, the men accompany their voices with the *Awej*, and the women with the *Tal*; formerly they ſung the *Kirheh*, but now the *Dhoorpud*, and ſuch like. There are many beautiful women of this claſs. The *Dufzun* are chiefly Pinjaby women, who play on the *Duff* and *Dehl*, and ſing *Dhoorpud*, and the *Sehlah*, or nuptial and birth-day ſongs. Formerly they appeared only before women; but now they will exhibit in public. The *Sezdehtaly*, the men of this claſs have large *Duffs*, and one of the women plays at once upon thirteen pair of *Tal*, placing them upon her wriſts, backs of the hands, elbows, ſhoulders, back of the neck, and on the breaſt. Theſe are moſtly natives of Gujerat and Malva. The *Nutwah* dance with graceful motions, and ſing and play upon the *Pukawej*, *Rebab*, and *Tal*.

The *Keertunnya* are *Brahmins*, whoſe inſtruments are ſuch as were in uſe amongſt the ancients, viz. the *Pukawej*, *Rebab*, and *Tal*. They are boys dreſſed like women, who ſing the praiſes of Kiſhen. The *Bhugleyeh*, whoſe ſongs are the ſame as the laſt; but they change their dreſſes, and are great mimics. They exhibit at night. The *Bhunweyeh* greatly reſemble the laſt, but exhibit both in day and night. They dance in a ſurpriſing manner, in the compaſs of a braſs diſh, called, in the Hindovee language, *Talee*. They alſo ſing. The *Bhend* play on the *Dhel* and *Tal*, and ſing. They repreſent different animals. They draw up water through the noſtrils. They run an iron ſpit down their throat into the ſtomach. They ſwallow a mixture of different kinds of grain, and then bring them up again ſeparately, with other ſlights of hand. The *Kunjeree*, the men play on the *Pukawej*, *Rebab*, and *Tal*; and the women ſing and dance. His majeſty calls them *Kunchenee*. The *Nut* play on the *Dehl* and *Tal*,

dance

dance upon the rope, and throw themſelves into ſtrange poſtures. The *Behroopee* exhibit in the day, and change their appearance in ſuch a manner, that old men ſeem to be youths, and youths old men, beyond detection. The jugglers are ſo dexterous, that they will ſeem to cut a man in pieces, and join him together again.

The AKAHREH, *or Private Singing and Dancing.*

This is an entertainment given at night by great people to their own family. The performers are generally women of the houſe, who are inſtructed by proper people.

A ſet conſiſts of four dancers, four ſingers, and four others who play the *Tal*, with two *Pukawej*, two *Owpunks*, one *Rebab*, one *Junter*; and two who ſtand by with torches. They are for the moſt part inſtructed by the *Nutwah*, who ſometimes teach ſlaves of their own, and then ſell them.

His majeſty is exceſſively fond of muſic, and has a perfect knowledge of its principles. This art, which the generality of people uſe as the means of obtaining ſleep, ſerves to amuſe him and keep him awake.

GUJ SHASTER.

A deſcription of elephants, with inſtructions how to diſcover their age and qualities, their diſeaſes and cure.

SALHOWTER.

The art of farriery.

BASTOOK.

The art of building in every branch.

SOOP.

Treats of the various properties of food.

RAJNEET.

RAJNEET.

The art of governing a kingdom.

There are eight cauſes of anger: 1, Deprivation of riches. 2, Ingratitude. 3, Betraying a ſecret. 4, Neglecting a faithful ſervant. 5, Abuſive language. 6, Unjuſt ſuſpicion. 7, Murder. 8, Cenſorioufneſs.

It is incumbent on a monarch to diveſt himſelf of avarice and anger, by following the counſels of wiſdom, and not to debaſe himſelf by the commiſſion of any of the eight crimes above mentioned. If he unfortunately ſuffers injury from others, it behoves him to be moderate in his reſentments. It is his indiſpenſible duty to fear God; to be juſt and merciful himſelf, and to excite the like diſpoſition in others; to pay particular reſpect to men of exalted rank, and behave with kindneſs and condeſcenſion towards his ſubjects of every deſcription. He ſhould be ambitious to extend his dominions; and protect his ſubjects from the oppreſſions of his officers, from robbers, and other evil doers; proportioning the puniſhment to the offence. In every thing that concerns himſelf he ſhould be patient, and forgiving of injuries. For his intelligencers, he muſt make choice of men of wiſdom and integrity. No enemy is ſo inſignificant as to be beneath his notice; and therefore he ought to be ever on his guard. Neither muſt he be vain of his own wealth or power. A wiſe prince will baniſh from his court all corrupt and deſigning men. The king reſembles a gardener, who plucks up the thorns and briers, and throws them on one ſide, whereby he beautifies his garden, and at the ſame time raiſes a fence, which preſerves his ground from the intruſion of ſtrangers. Thus a monarch employs on his frontiers men of bold and daring diſpoſitions; making them a ſerviceable barrier againſt invaders; and purging his court of turbulence and ſtrife.

The gardener lops off the redundant branches, and plucks away ſuch leaves as would only ſerve to deprive the tree of its ſtrength. In like manner the king detaches from the nobles their too numerous friends, and dangerous dependents. The gardener alſo refreſhes the weak trees with water; and the king ſuſtains his poor ſoldiers by ſeaſonable liberality.

If the king hath not ſufficient ability of mind, or ſtrength of conſtitution, to execute all public affairs himſelf, he muſt ſearch for a man of exemplary piety and approved integrity, and who to theſe valuable qualities adds experience, and activity in buſineſs. Him he muſt conſult on all occaſions with implicit confidence, and intruſt with the executive power. In affairs of moment, it is not adviſable to conſult with many, becauſe that to be qualified to give advice on ſuch occaſions requires fidelity, liberality of ſentiment, valour, and circumſpection; qualities that are ſeldom found united in one perſon. Some ancient monarchs, indeed, made it a rule to conſult men of a contrary deſcription, and to act diametrically oppoſite to their advice. But they were frequently deceived by this method; becauſe it is difficult to eraſe from the mind the bad impreſſions which are received from timid or crafty counſels, ignorance, or malice. They found it the ſafeſt way to join with the prime miniſter a few wiſe and experienced men, and to require each to deliver his opinion in writing, to be ſeparately canvaſſed and debated upon. A prince, moreover, requires a learned aſtrologer, and a ſkilful phyſician. A wiſe king ſelects his friends with judgment; and conciliates the affection of his troops. He fills his treaſury by prudent management. He divides his dominions into proper portions, and commits them to the government of virtuous men, amongſt whom he takes care to preſerve perfect unanimity. He examines the ſtate of the fortreſſes in his dominions; and is ever attentive to the ſecurity and

proſperity

proſperity of his empire. With thoſe princes who are his equals in power, he takes care to maintain peace friendſhip; and from thoſe who are weaker than himſelf he exacts tribute. If any monarch is more powerful than himſelf, he continually ſtrives to ſow diſſenſion amongſt his troops; and if he is not able to effect this, prudently purchaſes his friendſhip. If poſſible, he preſerves peace with every one; but when war is unavoidable, ſupports his dignity by vigorous and bold operations. The prince whoſe territory joins to his, although he may be friendly in appearance, yet ought not to be truſted; he ſhould always be prepared to oppoſe any ſudden attack from that quarter. With him whoſe country lies next beyond the one laſt mentioned, he ſhould enter into alliance; but no connexion ſhould be formed with thoſe who are more remote. If he finds it neceſſary to attack his enemy, he ſhould invade his country during the time of harveſt.

Beſides the *Rajneet*, the Hindoos have many other ſenſible books upon government.

BEYHAR.

The adminiſtration of juſtice.

The learned Hindoos ſay, that law is compriſed under eighteen heads, viz. 1, Debt. 2, Depoſit. 3, Claim of property. 4, Partnerſhip. 5, Gifts. 6, Wages, hire, and rent. 7, Tribute. 8, Buying and ſelling. 9, Herdſmen. 10, Boundaries. 11, Abuſive language. 12, Aſſault. 13, Theft. 14, Murder. 15, Adultery. 16, Diſputes between man and wife. 17, Inheritance. 18, Gaming.

The judge muſt erect his tribunal facing the eaſt. He muſt conſider it a religious obligation to diſcharge the duties of his office with impartiality and juſtice. If he cannot execute all the buſineſs himſelf, he may

delegate his authority to men of experience, courage, and activity.

The plaintiff they call *Badee*, and the defendant *Pirt-badee*. When a complaint is preferred to the judge, if the defendant is a debilitated old man, or is under the age of twelve years; or is an idiot, or is infane, or is ſick, or is employed on the buſineſs of the ſtate, or is a woman without relations, or a woman of family, ſuch an one cannot be ſummoned before a court of juſtice; the judge ſhall commiſſion an intelligent perſon to interrogate upon the caſe. But thoſe who do not come under any of the above deſcriptions, are obliged to attend.

Whatever the plaintiff ſays, is taken down in writing with the date; and alſo his genealogy for three deſcents, with many other particulars. The ſame is done with the defendant. The judge, after comparing together the charge and the defence, aſks the plaintiff what evidence he has in writing, or what witneſſes he can produce. According to ſome there ought not to be fewer than three or four witneſſes in every caſe; but others maintain, that a charge is ſufficiently eſtabliſhed by the evidence of one perſon of known veracity.

An infant under five years of age cannot be a witneſs in any caſe, neither can a man who is ſuperannuated. The evidence of a Sooder can only be of ſervice to a Sooder, nor of a handicraftſman but for one of his profeſſion. Neither can any of the following bear evidence; one who is blind, lame or deaf; nor an idiot, nor a madman, nor a gambler, nor a notorious ſinner; nor one who at the time is ſuffering hunger or thirſt, or is under the influence of paſſion; or a thief, or any criminal, whom they are carrying to ſuffer death; nor a woman, excepting in female concerns; nor a friend for a friend; nor an enemy againſt an enemy. The judge will

will derive collateral proof by the phyſiognomy, and prevarication of the parties.

The above ſtipulations are to be obſerved in all caſes, excepting murder, theft, aſſault, or abuſive language.

If neither party can produce any proof in writing, nor bring any witneſſes, the judge ſhall determine according to the beſt of his judgment. But if the merit of the cauſe is ſo doubtful, that he cannot take upon himſelf to paſs a deciſion, he ſhall propoſe the ordeal. According to ſome the ordeal can only be performed by the plaintiff. Their are eight kinds of ordeal. *The firſt kind.* They weigh the perſon in a pair of ſcales: then they perform certain religious ceremonies and weigh him again, when if he is found to be lighter than he was the firſt time, his claim is admitted; but if his ſcale preponderates, or the balance ſtands even, he is declared a liar. Some books admit of a trifling difference. This kind of ordeal is peculiar to the Brahmins. *The ſecond kind.* They deſcribe ſeven or nine circles from one centre, with the diſtance of ſixteen fingers breadth between each periphery. Then the perſon who is to perform the ordeal bathes himſelf, and performs certain religious ceremonies; after which he rubs over his hands rice bran, and ſpreading open both palms, lays upon them ſeven green Peepul leaves, which are bound round ſeven times with raw ſilk. Next they place thereon a red hot iron weighing $3\frac{1}{2}$ ſeers. With this in his hands he walks between the circles, and upon arriving at the laſt, throws down the iron, when if it has not burnt his hands, he is declared to have gained his cauſe. If he ſhould chance to let the iron fall before he has paſſed over all the circles, he muſt begin again. *The third kind.* The perſon ſtands up to the navel in water with his face towards the eaſt. He next dives under the water, when one of the byſtanders

ſhoots

ſhoots from a bow, meaſuring 106 fingers breadth, an arrow made of reed, without any iron ſpike, and another perſon runs and fetches it back. If the appellant keeps all this while under water, his cauſe is declared juſt. This ordeal is peculiar to the Byeſs caſt. *The fourth kind.* Deadly poiſon is adminiſtered thus; in *Bussunt* ſeven grains; or in *Kurreykhim* five grains; or in *Burreyha* four grains; or in *Sird* ſix grains; or in *Hyment* and *Shiskar* eight grains. This is to be mixed up with thirty times the quantity of ghee; and after repeating certain incantations, adminiſtered to the perſon who is to be tried. He muſt turn his face to the ſouth, and the perſon who adminiſters it muſt look towards the eaſt, or the north. If it has not any effect during the time that the ſpectators can clap their hands five hundred times, his cauſe is pronounced juſt, and antidotes are given him. This ordeal is peculiar to the Sooder caſt. *The fifth kind.* They waſh an idol with water, and after praying before it, the perſon who is to be tried drinks three handfuls of the water. If no misfortune befals him within fourteen days from that time, his cauſe is pronounced juſt. *The ſixth kind.* They put into an earthen veſſel a particular kind of rice, called *Sathee*, and let it ſtand all night. In the morning, after repeating certain incantations, the perſon who is to be tried eats the rice, looking towards the eaſt. He then ſpits upon a leaf of the Peepul tree, or *Bhowjputter*. If the ſaliva is mixed with blood, or the corners of his mouth ſwell, or he trembles, he is declared to be a liar. *The ſeventh kind.* They put forty dams of ghee, or ſeſamé oil, into an earthen or ſtone veſſel, meaſuring ſixteen fingers in length and breadth, and four fingers deep. This they keep upon the fire, till it boils violently, when they throw in a maſha of gold. If the perſon who is to be tried, takes out the gold between his forefinger and thumb, without ſcalding himſelf, he is declared to be a man of veracity. *The eighth kind.* They write the words *Dehrem* and *Adherem*,

rem upon plates of ſilver and lead, or upon pieces of white and black linen, or *Bhowjputter*, and put them into a flaggon, which has never held water. The perſon whoſe cauſe is to be decided, puts in his hand, and if he draws out the word *Dehrem*, it proves his aſſertion to be true. This kind of ordeal is common to all the four tribes.

If a cauſe cannot be decided in one day, the judge admits the defendant to bail. Till one ſuit is decided another cannot be preferred againſt the ſame perſon.

When a claim is proved, the perſon who gains the ſuit is put in poſſeſſion; and the judge exacts a fine of equal value from the defendant. And if the plaintiff loſes his cauſe, he in the like manner pays double the ſum ſued for.

I ſhall now proceed to give a ſummary of the Hindoo laws.

DEBT.

If there is a ſimple debt, without any depoſit, and there is a diſpute about the intereſt, a Brahmin ſhall pay two per cent. per menſem; a Kehteree three; a Byeſs four; and a Sooder five.

If there is a collateral ſecurity, then only a fourth of the above is recoverable, even although a higher rate had been agreed upon between the parties.

Upon adventures by land, ten per cent. is allowable, and twenty-five per cent. for riſks by ſea.

If there had been an agreement for a particular time, and the time ſhould be conſiderably elapſed, the judge ſhall not allow for intereſt a ſum exceeding the

the principal. In agreements for grain, as far as five times the principle is allowed.

DEPOSIT.

If a perſon has employed a depoſit illegally, and when it is demanded, demurs paying back the money, he ſhall be fined half the principal ſum in addition, for intereſt,

If he defends the ſuit, and the plaintiff cannot produce any writing or witneſs, the judge may privately direct ſome other perſon to depoſit ſomething with the plaintiff, and after ſome time demand it back again, when, if he refuſes, he ſhall be compelled to ſatisfy the firſt claim, or elſe ſubmit to be tried by ordeal.

If a thief ſteals from a truſtee any depoſit; or it is burnt, or is loſt by water, or is taken away by an enemy in plunder; he ſhall not make reſtitution.

If he has diminiſhed it, he ſhall pay the deficiency to the plaintiff, and the like ſum to the judge.

CLAIMS OF PROPERTY.

If the owner proves that his property has been illegally conveyed over to another, it ſhall be reſtored to him, and the money taken back from the ſeller.

If he diſcovers that it is hidden, or ſold under value, or he finds it in the poſſeſſion of a perſon who cannot give an account how he came by it, the judge ſhall reſtore the property to the owner, and exact a fine according to the rank of the offender.

If any perſon diſcovers him who has ſtolen any thing, the informer ſhall not be fined, but the thief.

PART-

PARTNERSHIP.

If partners have a diſpute, and it appears that they had entered into a formal agreement of partnerſhip, the judge ſhall determine according to the terms of their engagement. But if there was not any particular agreement, the profit and loſs ſhall be divided in proportion to the ſhare of each in the ſtock.

If a partner looſes or injures the property of the partnerſhip, or it has been employed or carried away without the conſent of the other partners, he ſhall make reſtitution.

If one of the partners commits any diſhoneſty in the management of the partnerſhip, he ſhall firſt make good the deficiency, and then be ejected from the partnerſhip; and if any ſhare of profit is due to him at the time, it ſhall be exacted by the judge.

If a partner is ſet to guard the joint ſtock, and through his neglect any thing is loſt or injured, he ſhall make reſtitution.

GIFTS.

If any thing is given away under the influence of anger, ſickneſs, ſorrow, or fear, or as a bribe, or in jeſt, it is allowable to take it back; and alſo whatever has been given by an infant, an idiot, or a madman. But in no other caſes can a gift be reſumed.

If any thing has been given with a view of obtaining future reward; or has been exchanged for any thing elſe; it cannot, under any pretence, be taken back.

WAGES, HIRE, AND RENT.

If wages, or hire, or rent, is received in advance, the agreement muſt be fulfilled. If it is broken, the offender

offender ſhall be fined in double the ſum. But if he had only entered into an engagement without receiving the money, then for the failure he ſhall only be fined in the ſum agreed for.

If a ſervant loſes his maſter's property, he muſt make reſtitution. But if it was taken from him forcibly, he is not anſwerable.

PUBLIC REVENUE.

If any one fails in the payment of his revenue to government, his property ſhall be ſeized, and he ſhall be baniſhed.

BUYING AND SELLING.

The buyer may return his purchaſe on the day he bought it, without any conſideration; on the ſecond day he may ſend it back, upon forfeiting a twentieth part of the price; but after the ſecond day, he cannot return it. The following are exceptions: A maid ſervant may be ſent back within a month; a ſlave within fifteen days; grain within ten days; a jewel within ſeven days; cattle in general within five days; a milch cow within three days; iron within one day; unleſs there are any particular ſtipulations to the contrary.

The ſeller may take back his goods within the ſame period; but then he muſt ſuſtain the ſame loſs as would have fallen upon the buyer had he returned them.

HERDSMEN.

If, through the neglect of a herdſman, a beaſt is loſt, or dies, or is hurt, he is obliged to repair the injury.

If a beaſt enters a field adjoining to a town, and eats the produce, the herdſman is not anſwerable for the damage, but the man who was ſet to watch the crop. But if it was not through his neglect, then the maſter of

of the beaſt ſhall pay it. *Fines exacted by the judge for the above treſpass.* For a buffaloe, camel, or aſs, ſeven maſhas of ſilver. For an ox, three and one half maſhas; for a ſheep or goat, one and three quarters of a maſha. If a beaſt lies down and eats, the fine is doubled. But for beaſts without owners no one is reſponſible. Eleven days after the death of a Brahmin, it is uſual for his family to let looſe eight, or four, or one bull, with a number of cows, which are previouſly branded in a particular manner. The ſame is done thirteen days after the death of a Kehteree; ſixteen days after the death of a Byeſs; and thirty-one days after the death of a Sooder. The cattle are allowed to rove where they pleaſe. Neither can any fine be exacted for a cow, who has juſt calved, and lies down in a field.

BOUNDARIES.

Diſputes concerning boundaries cannot be enquired into during the rains. Huſbandmen generally mark their boundaries by burying thereon aſhes, ſtones, broken tiles, hair, bones, and ſuch other articles as do not ſoon periſh in the ground. Sometimes a tree is a boundary. The judge muſt determine upon theſe proofs, joined to the evidence of at leaſt four huſbandmen, herdſmen, or hunters. The following is the method. Each of the witneſſes muſt be dreſſed in red, with a ſtring of red flowers round his neck, and placing a clod of earth upon his head, he ſhall ſay, "If I ſpeak falſely, my good works ſhall be of no avail unto me." If there are not any witneſſes, nor any marks for diſtinguiſhing the boundary, the judge ſhall decide at his diſcretion.

ABUSIVE LANGUAGE.

This they reckon of three kinds, viz. 1. Abuſing another to his face. 2. Indirect abuſe. 3. Reproaching a man's mother or ſiſter.

For

For the two firſt, if the offender be inferior to him whom he has abuſed, he ſhall be fined $12\frac{1}{2}$ dams; and if they are equal, half that ſum. If a ſuperior offends in ſuch manner againſt his inferior, he ſhall be fined in a fourth of that ſum.

For the third kind, if the offence is committed againſt a ſuperior, the fine is 25 dams. If they are equal, or a Brahmin abuſes a Kehteree, or a Kehteree a Brahmin, the offender ſhall pay 50 dams. If a Byeſs offends in this manner againſt a Brahmin, he ſhall pay 70 dams; but if a Brahmin offends thus againſt a Byeſs, he ſhall pay only $12\frac{1}{2}$ dams. And thus between Byeſs and Sooder.

If any one ſpeaks diſreſpectfully of a Dewtah, of the King, or of a Brahmin who has ſtudied the four Bedes, he ſhall be fined 540 dams. If he abuſes a whole family, he ſhall be fined 270 dams, or if all the inhabitants of a city, 135 dams.

ASSAULT.

This they reckon of four kinds. 1, Throwing at any one clay, earth, or filth. 2, Putting in bodily fear, by threatening a blow with a ſtick, or any other weapon. 3, Striking a blow with the hands, feet, or with any weapon. 4, Wounding with any weapon.

The firſt kind. For ſimply throwing any thing, he ſhall be fined five dams; and if he ſoils him, ten dams; provided the parties are equals. But if the offender is the inferior, he ſhall be fined double, and if he is the ſuperior, only half the ſum.

The ſecond kind. For threatening, five dams, if the parties are equals; but if the offender is the inferior, double; or if he is ſuperior, only half that ſum.

The

The third kind. If the blow occaſions a ſwelling or bruiſe, and the parties are equals, 270 dams. If the offender is the inferior, the offending member ſhall be cut off; or the judge may inflict a ſuitable fine. *The fines are,* A Kehteree againſt a Brahmin 540 dams; a Byeſs againſt a Brahmin 1080; a Sooder againſt a Brahmin 2160. A Byeſs againſt a Kehteree; or a Sooder againſt a Byeſs 540; or a Sooder againſt a Kehteree 1080. But if a Brahmin offends againſt a Kehteree, he pays only 270, or if againſt a Byeſs 135, or a Sooder $67\frac{1}{2}$: and ſo downwards in the other caſts, towards one another.

The fourth kind. Between equals, if the ſkin is ſcratched, fifty dams; if the fleſh is torn, ten tolahs of gold; if a bone is broken, the offender ſhall be baniſhed. If an inferior offends thus againſt a ſuperior, the fine ſhall be double; but if the offender is the ſuperior, it ſhall be only half of what is paid between equals. If any medicine is required, he ſhall pay the expence thereof, and alſo maintain the wounded perſon till cured.

If any one by a blow hurts a ſheep or a goat, he ſhall be fined eight dams; if it is lamed, he ſhall pay its full price to the owner, and 125 dams to the judge; and if it is killed, double the price, and a fine of 250 dams. If a horſe, or camel, or ox, be ſo injured, he ſhall pay double the price to the owner, and to the judge the ſame fine as for a ſheep.

If any valuable vegetables are injured by any perſon, the owner ſhall receive the full price, and the judge exact a fine of ten dams; or if it be of little value, only eight dams.

THEFT.

If any one ſteals one hundred tolahs of gold or ſilver,

ver, or any thing of that value; or a quantity of grain not leſs than $66\frac{2}{3}$ maunds; or carries away a child, or any one of a family; or another man's wife, he ſhall be puniſhed with death.

For ſtealing leſs than the ſum above-mentioned, they ſhall cut off one of his hands. If it be fifty maſhas or leſs, they ſhall fine him eleven times the ſum. The ſame concerning grain.

In the caſes above-mentioned, whatever has been ſtolen ſhall be reſtored to the owner; and if the criminal is not able to pay the fine, he ſhall be condemned to bondage. For leſſer thefts, the puniſhment ſhall be inflicted at the diſcretion of the judge.

MURDER.

If an inferior kills his ſuperior, he ſhall ſuffer death. If a Brahmin kills a Brahmin, his eſtate ſhall be confiſcated, and the hair of his head cut off; he ſhall be branded in the forehead and baniſhed. If a Brahmin kills a Kehteree, he ſhall be fined 1000 cows and a bull. If a Brahmin kills a Byeſs, he ſhall be fined 100 cows and a bull. If a Brahmin kills a Sooder, he ſhall be fined ten cows and a bull. The ſame fines are inflicted on a Kehteree for killing a Kehteree, and on a Byeſs for killing a Byeſs, &c. If a Sooder kills a Sooder, he is fined 500 cows and a bull.

If the murderer is not diſcovered, the inhabitants of the city, town, or quarter, where the murder was committed, ſhall endeavour to find him; and in default, they are ſubject to whatever fine the judge may think proper to inflict.

ADULTERY.

Whoſoever deflowers a virgin of his own caſt, without her making any reſiſtance, ſhall be compelled to marry

marry her. If he raviſhes her, he ſhall be put to death; but no puniſhment inflicted on the woman. If the offender is a Brahmin, he ſhall only ſuffer baniſhment.

If ſhe was not a virgin, but one who was not uſed to go abroad, and conſented, and they are both of the ſame caſt, he ſhall be fined 270 dams. If he forced her, the fine ſhall be 540 dams. If ſhe is a woman who is uſed to go abroad, and conſented, the fine ſhall be 250 dams, and if forced, 500 dams. If the man is ſuperior in caſt to the woman, the fine, in all theſe caſes, ſhall be 250 dams; but if the man is inferior, he ſhall, in all caſes, be put to death; and they ſhall cut off the woman's ears and noſe.

MAN AND WIFE.

If, immediately after marriage, a man diſcovers any natural defect on his wife, he may part with her without being ſubject to any proſecution; but the father of the woman ſhall be fined.

If a man agrees to give a perſon one daughter in marriage, but afterwards gives him another, he ſhall be obliged to give him both.

If a huſband goes on a pilgrimage, and is abſent beyond the time he had agreed upon, the wife ſhall ſtay at his houſe during the ſpace of eight years, whatever her circumſtances in life may be. If he travels to acquire knowledge, or in queſt of fortune, ſhe ſhall ſtay in his houſe ſix years, waiting his return. If he is gone to marry another woman, three years. After the expiration of the preſcribed period, for each caſe, ſhe is at liberty to leave his houſe in purſuit of her buſineſs. The huſband then has it not in his power to put her away; but if ſhe leaves his houſe before her time, he is at liberty to part with her.

If

If the huſband is ſick, and the wife does not attend him, he cannot part with her for this neglect; however, he may refuſe to ſpeak to her for three months, and he may take back whatever preſents he had given her. But after this, he muſt be reconciled to her.

The Brahmins cannot divorce their wives. But if a huſband commits a capital crime, or has any contagious diſtemper, it is lawful for the wife to ſeparate herſelf from him.

If a Brahmin has four wives, one of each caſt, each ſhall perform the ceremonies of her own particular caſt; but the Brahmin, on all religious occaſions, and for anointing his body with oil, &c. can employ only her of his own caſt.

INHERITANCE.

If a man dies and leaves behind him a ſon, or ſons, and a widow, they ſhall inherit his eſtate equally.

If there be neither ſons, nor widow, the daughter who is unmarried is the heir.

If there be neither ſon, widow, nor unmarried daughter, then the mother of the deceaſed is the heir.

If he neither leave behind him a mother, then his father ſhall be the heir.

If he neither leave behind him a father, then his brother ſhall be the heir.

If he neither leave behind him a brother, then his brother's ſon ſhall be the heir.

In default of a brother's ſon, the eſtate ſhall be divided amongſt the next of kin.

If

If he leave not any relations, then the eſtate ſhall go to his tutor, or if he is not alive, to his ſchool-fellows.

If there be neither any of theſe, then the king is the heir.

GAMING.

Whoſoever plays with falſe dice, ſhall be baniſhed.

If any one refuſes to pay his game, it ſhall be forced from him.

The judge is entitled to a tenth of whatever is gained at play.

What I have here delivered is a mere ſummary of the Hindoo laws. There are a multitude of other caſes, with various and contradictory commentaries on each.

CHAR ASHERUM, OR THE FOUR HINDOO DEGREES.

I now proceed to deſcribe the cuſtoms and manners of the Hindoos, and their religious ceremonies.

The following are the rules obſerved by the Brahmins. When a Brahmin is out of his minority, he divides the remainder of his life into four portions, for the performance of the four Aſherum, or degrees.

THE FIRST DEGREE, or *Berhemcharee*. The Brahmins regard the *Zênar* as one of the firſt principles of their religion: indeed none of the three firſt tribes conſider themſelves initiated till they have put it on. A Brahmin may put on the *Zenar* at any time between eight and ſixteen years of age; a Kehteree, from eleven till twenty-two; a Byeſs, from twelve to twenty-four; but a Sooder cannot wear it. If any of the three tribes neglects to put on the *Zenar* within the preſcribed time

for each, he is not conſidered as a Hindoo. A Brahmin receives the *Zenar* from his father or tutor; a Kehteree and a Byeſs, from the hands of a Brahmin. Only a Brahmin can twiſt this cord; and that which a Brahmin puts on the firſt time, muſt be twiſted by his father or tutor. It is made after the following manner: three threads, each meaſuring ninety-ſix hands, are twiſted together; then they are folded into three, and twiſted again, making it to conſiſt of nine threads. This is folded again into three, but without any more twiſting, and each end faſtened with a knot. This is the *Zenar*, which, being put upon the left ſhoulder, paſſes to the right ſide, and hangs down as far as the fingers can reach. A Brahmin wears four *Zenars* together, and the other two caſts only three. Some ſay that for this purpoſe cotton thread is uſed by the Brahmins; worſted by the Kehteree; and hempen thread by the Byeſs. The firſt time that they put on the *Zenar*, they hang along with it a ſlip of deer ſkin, three fingers breadth; but it is ſhorter than the *Zenar*. A Brahmin uſes antelope ſkin; a Kehteree any other deer ſkin; and a Byeſs goat ſkin. They, moreover, at this time, wear round the waiſt a cord, made of a particular kind of graſs, called *Moonj*.

He next learns the *Gayteree*, which are certain words in praiſe of the ſun. This they conſider like the Kelma of the Mahommedans.

A Brahmin alſo receives a ſtaff of palaſs wood; but for a Kehteree, or Byeſs, it is made of any other wood.

After the performance of theſe ceremonies, the noviciate is brought from his father's houſe, and placed under his tutor, to be inſtructed in the Bedes; beginning firſt with reading his own particular Bede. They ſay, that when the philoſopher Byaſs divided the Bede into four parts, he inſtructed four of his diſciples in the reſpective

ſpective doctrines of each; the deſcendants of which diſciples have followed the tenets of the particular Bede inculcated by the firſt teacher. They never begin to read the Bedes at any of the following times, *Purwa*, *Ashtomeen*, *Pooren Mass*, *Amavuss*; neither in the nights of *Ashtomeen*, nor *Chutturdussy*; nor during an eclipſe. But any other of the ſix above-mentioned ceremonies may be performed at thoſe times.

When a *Berhemcharee* goes to the neceſſary, he hangs the *Zenar* upon his right ear. On this occaſion, in the day time he turns his face to the north, and at night to the ſouth. He afterwards waſhes his privities five times with water, having each time previouſly uſed earth. This is performed with the left hand, which he then cleanſes five times in the ſame manner. Next he waſhes both hands five times; and concludes with waſhing his feet thrice. When he urines, he cleanſes the parts once with earth and water, and then three times with water; uſing his left hand as before; after which he waſhes both hands and feet. This is the number of purifications required from the time of putting on the *Zenar*, till ſixteen years of age, after which period they are doubled. After performing three ablutions, he ſits down upon his haunches looking towards the eaſt or north. Then he takes in his right hand a little water, which he drinks. Then he cleans his teeth with a *Miswak*, uſing a freſh one every day.

The dreſs of a *Berhemcharee* conſiſts of, 1, The *Lungowtee*, which is a piece of clothing for covering the privities. 2, The *Lungee*, another cloth which covers the *Lungowtee*. 3, A ſheet without any future. 4, A linen cap. He bathes every morning before ſun-riſe, without any covering but the *Lungowtee*, and the cord of *Moonj*. He begins with taking up in his right hand a little water, and ſays, "Pardon my offences." After which he throws away the water.

Then he rubs himſelf all over with earth, and if he is in a river, dives three times, or elſe he throws water thrice over his body, and rubs himſelf with his hands. Next he repeats the name of God, and then thrice takes up in his right hand a little water, which he ſips, and repeats certain prayers, during all which time he ſprinkles water upon his head. Then with his forefinger and thumb he ſtops his noſtrils, and bowing down his face to the ſurface of the water, repeats another prayer, and then dives, or throws water over himſelf thrice. He then ſprinkles ſeven times his forehead, breaſt, and ſhoulders. Then joining his open hands, he fills them eight times with water, and throws it towards the ſun, repeating a particular prayer; after this he ſips a little water, and repeats the *Parayenam*, mentioned under the article *Patenjil*. This they call the ablution, whether it be performed in a river, pond, well, or houſe. He then puts on his clothes, and if he is a follower of *Ram*, makes a mark with aſhes along his forehead. If he is a follower of *Kiſhen*, he makes twelve kuſhkehs, namely upon his forehead, breaſt, navel, the right and left ſides thereof, the ſhoulders, tips of the ears, the loins, the crown of the head, and the throat. The clay of the Ganges is in the higheſt eſteem for this ceremony; but they ſometimes uſe ſaffron, and other dyes. A Sooder marks only a circle upon his forehead. After this he takes up his ſtaff, and puts over his ſhoulders a leather belt, which faſtens at the navel with a cuſhion. Then he performs the *Sindeyha*, which is ſaying a certain prayer, and drinking and ſprinkling water in a particular manner. Next he performs the *Howm*, or burnt ſacrifice.

When he has performed all theſe ceremonies, he goes and waits upon his tutor, and reads the Bedes. Immediately that the ſun begins to decline, the *Berhemcharee* repeats all the ceremonies above deſcribed, with ſome trifling variation. Then he goes and begs

food

food from three, five, or ſeven houſes; but he will not receive any from a Sooder. When he has dreſſed a ſufficient quantity, he carries it to his tutor, and aſks permiſſion to eat. Before he begins to eat, he ſays a prayer, and performs ſome particular ceremonies: and after he has done, repeats another prayer. He never ſpeaks during meals. At the duſk of the evening he repeats the *Sindeyha* and *Howm*. After this he reads two or three hours, and then ſleeps upon the ground on a bed of ſtraw, a tiger's ſkin, deer ſkin, or ſuch like. He abſtains from fleſh, honey, beetle, and perfumes. A *Berhemcharee* wears his head ſhaven, leaving a lock of hair at the back of the crown. The hair of the other parts of the body is ſuffered to grow. He uſes neither *Sirmah* nor oil; and never goes where there is ſinging, dancing, or gaming. He never kills any animal; and has no commerce with women. He never eats of any diſh, till his tutor has taſted it. He is enjoined to abſtain from lying, anger, avarice, and envy; and is forbidden to ſpeak ill of any one, even although he may deſerve it. In ſhort, he is commanded to lead a life of virtue and holineſs. When he prays, he looks towards the eaſt, or the north. He never looks at the ſun at the time of riſing or ſetting. Some continue in the degree of *Berhemcharee* forty-eight years, allowing twelve years for the ſtudy of each Bede. Some paſs through this degree in five years, and others only continue in it till they have learnt the Bedes. Others, again, ſpend all their lives in this ſtate; and in purſuit of *Muchut* inflict upon themſelves great auſterities.

The Second Degree, *Gerihst,h*. When the *Berhemcharee* has finiſhed his ſtudies, if he finds an inclination to devote his life to the ſervice of God, and deſpiſes all worldly enjoyments, nothing can be more meritorious; but if he does not feel ſuch an inclination, he waits upon his tutor, and aſks permiſſion to return to his father's houſe.

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He then throws aſide all his dreſs, excepting the *Zenar*; but continues the ablutions, and other ceremonies, like a *Berhemcharee*. If he is a Brahmin, he puts on a turban, and a ſheet eight cubits long and two broad, which ſerves to cover his loins and thighs. Another ſheet, four cubits long and two broad, he throws over his ſhoulders; this may have a future, but the other not. A *Geresht,h* of any of the other caſts, wears different kinds of dreſſes. He now marries, in the manner that will be deſcribed hereafter.

The *Gerisht,h* performs certain prayers, and the *Howm*, or burnt-ſacrifice, after the following manner. He takes in his hand a branch of a peepul, or palaſs tree, a cubit in length, and burns it in the *Howm* fire. He then paſſes into the fire another branch of the ſame kind, and after having ſcorched it, takes it out and preſerves it againſt the next *Howm*, which he performs with this ſtick; and then ſcorches another in like manner, which he preſerves againſt the time of performing the *Aginhowter*. This is a particular *Howm*, made with peepul wood, and two other ſticks, which, by means of a ſtrong cord, are rubbed together till they take fire, when they are put into three earthen veſſels. He then makes the figure of a tortoiſe with one and a fourth of a ſeer of rice-flour, and ſprinkles it with oil. Part of this he throws into the three fires, as an offering to the Dewtahs; and the remainder he gives to the Brahmins, eating ſome himſelf. A third part of the fire, he preſerves during his whole life, and every day performs the *Howm* with ſome of it, throwing into the fire as an offering to the Dewtahs, rice, ghee, milk, barley, or any other eatable. And he repeats the *Aginhowter* on every *Purwa*, from the fourth day after his marriage, till he ſeparates from his father, which is the period of this ceremony.

Any of the caſts, excepting a Sooder, may be a *Gerisht,h*.

risht,h. At four ghurries before day-break, he riſes in his bed, and prays. He divides his time into eight parts, aſſigning to each a particular duty. Firſt, when the ſun is above the horizon, he firſt looks on it, then on fire, next on water, and laſt on gold. If he is a prince, he firſt looks on the ſun, then on a Brahmin, then on a cow, and laſt on ghee. But if none of theſe eight things are preſent, he muſt look upon the palms of his hands, and perform the *Sindehya. The second portion of time,* he employs in ſtudying the Bedes, and other ſciences. *The third,* he paſſes in the ſervice of his prince, and in the tranſaction of his own buſineſs. *The fourth,* in the performance of his family concerns. *The fifth,* which is at noon, he ſpends in ablutions, the *Sindehya,* and in ſprinkling water with his hands, as an offering to the Dewtahs, the *Rekehsir,* and his anceſtors, which ceremony they call *Turpun,* and it is accompanied with certain prayers. *The ſixth,* he prays to Biſhen, Mahadeo, the ſun, Durga, and Gunnies. This ceremony, which they call *Deopoojah,* will be more fully treated of hereafter. *The ſeventh,* he throws into the fire ſome of his food, as a burnt-offering to the Dewtahs. After which he performs the *Atitpoojah,* which is this: he looks out for a perſon who is hungry, and when he has found him, treats him with great attention, and feeds him. Then he eats himſelf, and theſe ceremonies collectively are called *Bysoodeo Pooja.* A Brahmin obtains his food by gleaning the field after the reapers. Or if he does not approve of this method, he may receive it from any of his family. Or if he does not chooſe this, he may receive the voluntary donations of ſtrangers, who are Brahmins, Kehteree, or Byeſs. But if he neither likes this, he may beg. Or if he does not approve of this, he may cultivate land. They think that trade is the worſt means by which he can ſupport himſelf. It is not proper for a Brahmin to keep a greater ſtock than twelve days proviſion; but others may have as large a ſtore as they

pleaſe.

pleaſe. *The eighth*, he liſtens to the ancient hiſtories of holy men; and performs the *Sindehya*. If he is hungry, he eats again at this time. He ſpends the remainder of the evening, till the firſt watch of the night, in ſtudying philoſophy, after which he goes to reſt. This they conſider to be the proper diſtribution of time. They obſerve many particular ceremonies during eclipſes, and other holidays; the Kehteree and Byeſs performing fewer than the Brahmin.

THE THIRD ASHERUM, *Banperisht,h*, is the name alſo given to the profeſſor, as well as to the degree itſelf. A Sooder cannot take this degree.

When a Brahmin, Kehteree, or Byeſs, arrives at old age, or becomes a grandfather, he may give up the management of his family to his ſon, or ſome other relation, and bid adieu to the world. He quits the city, and retiring to the deſert, there builds himſelf a cell, where he weans his heart from all worldly concerns, and makes preparation for his laſt journey. If his wife, through affection, wiſhes to accompany him in his retirement, it is allowable; but they muſt ſubdue all carnal inclinations. Here he preſerves the perpetual fire for ſacrifice, and covers himſelf with the leaves or bark of trees; a coarſe *Lungowtee* being the only piece of linen that he may wear. He never cuts his hair nor nails. At morning, noon, and evening, he performs his ablutions, with the *Sindehya*; and every morning and evening the *Howm*, in the ſame manner as is directed for the *Gerisht,h*; but his ablutions are only trebled. He hangs down his head, and obſerves the other rules preſcribed in *Patenjil*. He reads the Vedes, never ſleeps in the day-time, and always lies upon the bare ground. In the ſummer months he ſits in the fire, ſurrounded with four fires. During the four rainy months, he dwells upon a ſtage raiſed above the water, on four poles, but entirely expoſed to the weather.

weather. In the four winter months, he ſits all night in cold water. He inceſſantly performs the faſt of *Chanderayin*, and eats only at night. It is allowable for him to amaſs a ſtore of proviſions ſufficient for one year; but he receives nothing from any one; and only ſupplies himſelf with wild grain and fruits. He never cooks his victuals; but it is allowable for him to ſoften them in water. When he cannot collect proviſions himſelf, he applies to other *Banperishth's*, or if they cannot ſupply him, he then through neceſſity goes to the next town for food, but remains there no longer than is neceſſary for that purpoſe.

If he is weary of life, he travels towards the eaſt or north, till he expires with the fatigue of the journey, or elſe he throws himſelf into a fire; or precipitates himſelf from an eminence; or drowns himſelf. They think this is the ſure road to paradiſe; but unleſs he had obtained the ſtate of *Sonnyass*, he will not from this action alone be rewarded with *Muckut*.

The Fourth Asherum, *Sonnyass*. Nothing can exceed the auſterities of this ſtate, which, when properly performed, enſures the reward of *Muckut*. His majeſty calls one of theſe diſciplinarians *Sonnyassy*.

When a man has paſſed through the three degrees above deſcribed, he goes and aſks permiſſion from his tutor to enter into this ſtate, which being obtained, he quits his wife, ſhaves his head and beard, and gives up all worldly concerns. His tutor preſents him a *Lungoutee*, and a ſmall piece of cloth; and accepts ſome trifle in return.

The diſciplinarian then gives up reading, and applies himſelf ſolely to contemplation. He lives alone in the wilds. Every morning, noon, and evening, he performs his ablutions, and purifications, and follows the rules

rules preſcribed in *Patenjil*. He has a particular way of performing the *Sindehya*, and continually repeats the word *Awan*, which is the commencement of the *Bedes*. Towards the evening, he goes to the neareſt town, and begs his food from three, five, or ſeven houſes, inhabited by Brahmins, repeating the name of God; but he never receives from one houſe more than a handful. If they give it him in his hand, he eats it immediately; but if they throw it on the ground, he takes it up with his mouth, or collecting it in a cloth, waſhes it in the river before he makes his meal. Then he retires to a place, where there are not any ſigns of cooking or eating, or lighting of fires.

He refuſes all communication with a *Sooder* or *Mleetch*, and if any perſon does not ſupply him immediately with food, he will not wait. Before he eats, he ſquints upon the end of his noſe, and, contemplating, walks on with his head and feet bare, never ſtanding ſtill in one place. He never ſtays more than three days in a city, nor two in a village. In the rains he dwells in one place; and thus he paſſes his life.

Some perform all theſe auſterities in the firſt and ſecond degrees. Some allow twenty-five years for each of the four ſtates.

The ſecond degree, or *Gerisht,h*, may be profeſſed by any of the four tribes. From the firſt and ſecond, the *Sooder* is excluded. The fourth is peculiar to the Brahmins.

THE WORSHIP OF THE DEITY.

The Hindoo philoſophers ſay, that whoſoever ſeeks to pleaſe God, muſt ſet aſide part of his property for the purpoſe of divine worſhip. According to the followers of Nea-iy, Beyſheekhek, Meymanſa, Beydant, Sank, and Patenjil, there are four kinds of divine worſhip,

ſhip, namely, Pooja, Juggen, Dan, and Sheradh, which will be explained in their proper order.

THE FIRST KIND OF WORSHIP, OR POOJA.

Issur Pooja. Since they admit that the Almighty occaſionally aſſumes an elementary form, without defiling his holineſs, they make various idols, in gold and other metals, which ſerve to aſſiſt their imaginations whilſt they offer up their prayers to the inviſible Deity. This they call *Pooja*, and divide into ſixteen ceremonies. After he has performed his uſual ablutions, with the *Sindehya* and *Howm*, he ſits down looking towards the eaſt or the north, with his legs drawn up in front. Then taking in his hands a little water and rice, ſprinkles the idol, thinking that he thereby begins the worſhip of God. Next is the *Kulsh Pooja*, when he worſhips the idol's flaggon. Then follows the *Shunkh Pooja*, or the worſhip of the Conch Shell. Laſt is the *Ghuntá Pooja*, which is plaſtering the bell with ſandal wood. When he has performed theſe *Poojas*, he throws down a little rice, and wiſhes that God may be manifeſted. Thus far includes the firſt of the ſixteen ceremonies. 2. He places a table of metal, or any thing elſe, as a ſeat for the Deity. 3, He throws water into a veſſel to waſh his footſteps. In Hindoſtan it is the cuſtom, that when a ſuperior enters the houſe of an inferior, he waſhes his feet. 4, He ſprinkles water thrice, to repreſent the idol rinſing his mouth. It is alſo the cuſtom, for an inferior to bring to a ſuperior water, to rinſe his mouth before meals. 5, Sandal, flowers, beetle, and rice, are offered to the idol. 6, The idol and his ſeat are carried to another ſpot. Then he takes in his right hand a white conch ſhell full of water, which he throws over the idol, and with his left hand rings the bell. 7, He dries the idol with a cloth, replaces it upon its ſeat, and dreſſes it. 8, He puts the Zenar upon the idol. 9, He makes the *Kusheh* upon the idol in twelve places. 10, He throws over the idol flowers, or green leaves.

leaves. 11, He fumigates it with perfumes. 12, He lights a lamp with ghee. 13, He places before the idol trays of food, according to his ability, which are diſtributed amongſt the by-ſtanders as the idol's leavings. 14, They call *Numshar*, which is worſhipping God with heart and tongue, and ſtretching himſelf at full length with his face towards the ground. This proſtration is called *Dundowt*. Then he lays himſelf in ſuch manner, that his eight members touch the ground; namely, the two knees, two hands, forehead, noſe, and cheeks, and this they call *Shashtang*. Theſe kinds of proſtration are alſo performed to great men. 15, He compaſſes the idol ſeveral times. 16, He ſtands like a ſlave, with his hands uplifted, and aſks permiſſion to depart. There are particular prayers, and many different ways of performing theſe ſixteen ceremonies. Some uſe more than theſe ſixteen ceremonies; and others believe that only from the 9th to the 13th are indiſpenſible duties. Excepting a Sonnyaſſy and a Sooder, all other Hindoos perform this *Pooja* thrice every day.

God may be adored in the heart; or in the ſun; or in fire; or in water; or in earth; or under the form of an idol.

They alſo make images of thoſe who have obtained eternal felicity, and conſider the worſhipping of them as the means of obtaining ſalvation.

The Second Kind of WORSHIP.

Juggen, which they alſo call *Jag*, and it is of three kinds. 1, *Pah Juggen*, making the *Howm* in the name of the Dewtahs, and beſtowing charity before he eats. This is of different kinds. 2, *Jup Juggen*, repeating prayers, and reading books of wiſdom. And theſe two are in conſtant uſe. 3, *Bidh Juggen*, is alſo of ſeveral kinds, in ſome of which great ſums of money are expended, and a number of animals ſacrificed.

One

One kind of *Bidh Juggen* is the *Ashowmeedh Juggen*, which is performed only by great monarchs. When every thing is prepared for the ſacrifice, they place in the front a white horſe, who has a black right ear, and after repeating certain prayers, the prince ſets out upon conqueſt, and carries victory wherever he goes. All the monarchs of the earth become tributary to him, and enter into his troops. They ſay, that whoſoever has performed this ceremony an hundred times, will become a monarch of the upper regions. They pretend that there have been ſeveral ſuch, and relate marvellous ſtories of them. If he does not perform that number, he only obtains a comfortable habitation there. *Rassewee Juggen.* At this grand ſacrifice, all the monarchs of the earth muſt be preſent, and they alone can officiate. Whoſoever has preſided at ſuch a ſacrifice twice, becomes a monarch of the upper regions, and they ſay, that many have obtained this felicity. This ſacrifice is of various kinds; but the two here given muſt ſuffice for this volume.

The Third Kind of WORSHIP.

Dan, giving money and goods to the needy. There are various ways of beſtowing alms, but the following are moſt in eſtimation. 1, *Toladan*, weighing himſelf againſt gold, ſilver, and other valuables. 2, *Herngirbh Dan.* An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noſes, and two mouths; it has four hands, and the other parts of the body like an ordinary man. It is of gold, weighing not leſs than thirty-three tolahs and four maſhahs, nor more than 3410 tolahs. The heighth muſt be ſeventy-two fingers, and breadth forty-eight fingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3, *Brahma-und Dan.* An egg is made of gold of two parts, which join together ſo as to form a perfect oval. It muſt not be ſmaller in breadth and heighth than twelve fingers;

gers; nor larger than 110 fingers. The weight from ſixty-ſix tolahs ſix maſhahs, to 3333 tolahs four maſhahs. 4, *Kulptoor Dan*, is the name of a tree, which was one of the fourteen things brought out of the ſea by the *Kowrum Owtar*; which will be deſcribed hereafter. Birds are repreſented ſitting upon the branches. It is made of gold, and muſt not weigh leſs than two tolahs. 5, *Goosihsir Dan*. One thouſand cows, with the points of their horns plated with gold, and their hoofs with ſilver, with bells and kataſſes about their necks. 6, *Herenneeyeh Kamdheen Dan*. A cow and calf made of gold, weighing from 850 to 3400 tolahs. 7, *Herenneeyeh-shew Dan*. A horſe made of gold, weighing from ten tolahs to 3333 tolahs four maſhahs. 8, *Herenneeyeh-shewrith Dan*. A four-wheeled chariot made of gold, with four or eight horſes, weighing from ten tolahs to 6660 tolahs eight maſhahs. 9, *Heemhestrith Dan*. A carriage drawn by four elephants, all of gold, weighing from ſixteen tolahs to 6660 tolahs eight maſhahs. 10, *Penehlongel Dan*. Four ploughs of gold, the ſame weight as the laſt article. 11, *Dehra Dan*. A repreſentation of a piece of land, with mountains and rivers, made of gold, not weighing leſs than ſixteen tolahs eight maſhahs, nor more than 3333 tolahs. 12, *Wishwachucher Dan*. A golden ſphere, weighing from ſixty-ſix tolahs eight maſhahs to 3333 tolahs four maſhahs. 13, *Kulpleta Dan*. A golden vine, weighing from ſixteen tolahs to 3333 tolahs four maſhahs. 14, *Suptsagir Dan*. A repreſentation of the ſeven ſeas in gold, weighing from twenty-three tolahs four maſhahs to 3333 tolahs four maſhahs. 15, *Ruttendheen Dan*. A cow and calf made o ſprecious ſtones. 16, *Mahathwotghit Dan*. Is a golden figure, with the head of an elephant, and the other parts human. This is *Gunnies*. Weight from ſixteen tolahs eight maſhahs to 3333 tolahs four maſhahs.

According to ſome books, *Toladan* is the only kind

that is proper, and none of the others ſhould be leſs than 106 tolahs ſix maſhahs, or more than 833 tolahs four maſhahs. There are alſo different opinions about the manner of diſtribution: ſome maintaining that it ought to be firſt given to the *Achareya*, and by them diſtributed to others. An *Achareya*, is one who teaches the Bedes, and other ſciences. Some direct it to be given to other Brahmins.

There are diſtinct ceremonies appointed for each kind of *Dan*; but they may be given at any time, although during eclipſes, and when the ſun enters the ſign Capricorn, and ſome other ſeaſons, are eſteemed more eſpecially meritorious. Great rewards are promiſed to thoſe who are charitable, inſomuch that for the firſt kind of Dan, if he weigh himſelf againſt gold, he will remain in paradiſe for one hundred million kulps; and when he reaſſumes a human form, will be a mighty monarch.

The Fourth Kind of WORSHIP.

Sheradh, giving charity in the name of his anceſtors, and which is done at various times. 1, The day on which he dies, and the anniverſary thereof. 2, On the Tit,h Amavus, of every month. 3, The ſixteenth Tit,h, of the month of Aſſin. 4, Beſtowing charity in their names at ſome public place of worſhip.

The following is the manner of performing the Sheradh. He gives to the Brahmins money, goods, and food, dreſſed and undreſſed, in the name of his father, grandfather, and great-grandfather; and of his mother, grandmother, and great-grandmother.

According to the four tribes, when *Poojah*, *Jug*, *Dan*, and *Sheradh* are performed, the Deity is completely worſhipped.

THE OWTARS, OR INCARNATIONS OF THE DEITY.

The Hindoos of the ſects of Nee-aiy, Beyſheekeh, Beydant, Meymanſa, Sank, and Patenjil, believe that God occaſionally aſſumes an elementary form; which manifeſtation they call *Pooran Owtar*.

Thoſe numberleſs parts of the creation, which by the ray of divinity that they poſſeſs, are endowed with wonderful powers, they call *Unsh Owtar*.

THE POORAN OWTARS.

They ſay, that during the four Jowgs, there will be ten Owtars; and that nine have already appeared.

MUTCH OWTAR.

When the Deity was manifeſted under the form of a fiſh, of which they give the following account. In the country of Dárawird, ſituated at the extremity of the Dekhan, in the city of Behdrawutty, during the Sut Jowg, in the month of Phagun, on the Tit,h Ekaduſſy, Rajah Mun, who had bid adieu to all worldly deſires, and had ſolely employed himſelf in the worſhip of God, for above a million years, was performing his devotions on the beach of the river Kirtmala: and whilſt he was performing his ablutions, a little fiſh came into his hand and ſaid, "Preſerve me." It remained in his hand the ſpace of a day and night, when having become larger, he put it into an ewer. When this would not contain it, he put it into a jar. But growing too large for it, he threw it into a well; from thence he removed it to a pond; and from thence into the Ganges. But this ſoon becoming too confined for the fiſh, it went into the ocean. When it had filled the ocean, the Rajah diſcovered it to be the Deity, worſhipped it, and pra:ed to be informed of the cauſe of the manifeſtation. He heard the following anſwer, "I am the only God, and have aſſumed this body for the

the deliverance of yourſelf, and a few more of the elect. After ſeven days, a light ſhall ſhine forth, and the earth ſhall be deluged with water. Embark on board a certain ſhip, taking with you a few righteous perſons, together with the divine books, and the choiceſt medicines; and faſten the ſhip to the horn, which grows out of my head." The deluge laſted one million ſeven hundred and eighteen thouſand years; and when the deluge ceaſed, the fiſh diſappeared.

KOWRUM OWTAR.

In the month of Katick Suckulputch, on the Tith Duaduſſy, God appeared in the form of a tortoiſe. The Dewtahs wanted to churn the ocean, in order to make the water of immortality, in the ſame manner as butter is obtained from milk. For this purpoſe they made uſe of the mountain Minder, which is the largeſt in the univerſe, by way of a churn pole. The weight of the mountain was ſo exceſſive, that they could not ſuſtain it, ſo that it ſunk into the ocean, and they were not able to recover it, till God appeared in the form of a tortoiſe, and raiſed it upon his back, when the Dewtahs obtained their wiſh. On this miraculous occaſion, fourteen invaluable treaſures were obtained from the ſea. 1, *Lutchmeen*, riches, appeared like a blooming bride, and beſtowed bleſſings upon mankind. 2, *Kowstubh Mun*, a wonderful reſplendent jewel, of ineſtimable value. 3, *Parjatuchbeeretch*, a tree whoſe flowers never fade, and whoſe odor perfumes the univerſe. According to ſome it is oracular, and beſtows whatever is deſired; which donation is called *Kulpbirkh*. 4, *Soora*, wine. 5, *Dehmunter*, a phyſician who healed the ſick, and raiſed the dead to life. In his right hand he held a leech, and in his left a branch of the Mirabolan tree. His majeſty ſays, that theſe ought to have been reckoned ſeparately, and increaſed the number of bleſſings to ſixteen. 6, *Chunderman*, the moon. 7, *Kamdhen*, a wonderful cow, from whoſe

dugs iſſued whatever was wanted. 8, *Iyraput*, a white elephant with four tuſks. 9, *Sunkh*, a wonderful ſounding white conch ſhell, which beſtowed victory upon whomſoever poſſeſſed it. 10, *Amrit*, or the water of immortality. 11, *Bikh*, deadly poiſon. 12, *Rumbha*, a beautiful woman of an amiable diſpoſition. 13, *Assoo*, a horſe with eight heads. 14, *Sarengdhenook*, a bow that never failed to carry an arrow true to the mark.

After theſe diſcoveries, *Kowrum* deſcended into the earth, where they believe he is ſtill exiſting.

BARAH OWTAR,

Or the hog; which incarnation happened at the city of Bermahwert, near Neemkhar, in the Soobah of Owdh, during the Sut Jowg, in the month of Kati ♈, on the Tith Pooran Maſſy, after the following manner. One *Hirnakess*, of the race of the Deyts, had paſſed a long life in religious worſhip. One day God revealed himſelf unto him, and aſked him what he wiſhed for. Hirnakeſs, rejoiced at theſe words, enumerated all the noxious animals, and entreated that they might not have power to hurt him; and that he might be univerſal monarch. Shortly after he obtained his wiſhes. When he took upon himſelf the government of the upper regions, he committed the earth to the care of one of his relations. The Dewtahs, accompanied by Brahma, went to Biſhen, and they altogether laid their grievances before the Almighty. Hirnakeſs, in enumerating the noxious animals, had forgotten to include the hog, wherefore they received for anſwer, "I will manifeſt myſelf under that form, and deprive him of life." A ſhort time after, God appeared in that form, and deſtroyed Hirnakeſs. They ſhow the place where this happened, near Soroon.

NIRSINGH

NIRSINGH OWTAR,

Was an animal from the head to the waiſt like a lion, and the lower parts reſembling a man. It appeared at the city of Kerenpoor, now called Herdoun, near Agra, during the Sut Jowg, in the month of Byſakh Suckulputch, on the Tith Chutterduſſy.

It is related, that one Herenkiſhp, of the race of the Deyts, having ſpent many years in auſterities, God revealed himſelf unto him, and aſked him what he wanted. He firſt aſked, that his death might neither happen during the day nor night. He then begged that he might be invulnerable from all noxious animals, naming them one by one; and concluded with demanding to be ſole monarch of the earth, and of the upper regions. The Dewtahs were accordingly put under his command, and the univerſe groaned under oppreſſions. The chiefs of the Dewtahs beſought Brahma to be their mediator with God; and he heard their prayer. Herenkiſhp had a ſon, named Pirladh, who aſſociated with the Dewtahs in their worſhip of the Deity, and notwithſtanding his father did every thing to moleſt him, never could be made to ſwerve from his duty. One evening Herenkiſhp came to his ſon, and aſked him where the Deity was to be found. He deſcribed him as being every where, and in order to explain himſelf, pointed to a pillar, ſaying that he was manifeſted even there. Herenkiſhp ignorantly ſtruck the pillar; when by the miraculous power of God, there iſſued from it the animal above deſcribed, and tore him in pieces. This happened at the interval between day and night, and not by any animal that he had deſcribed. It is ſaid, that *Nirsingh* aſked Pirladh what he deſired, and that noble minded being aſked only for *Jewun Muckut*, which is everlaſting life, free from worldly joy and ſorrow. This Owtar continued manifeſt one hundred years.

BAMUN OWTAR.

In the Tirtya Jowg there lived, at the city of Soonbhedra, on the banks of the Nerbudda, one Kuſht, the ſon of Mereeh, the ſon of Brahma. In the month of Bhadun, on the Tit,h Duaduſſy, Suckulputch, this Kuſht had a male dwarf by his wife Arwut. This is the Bamun Owtar; and he lived one thouſand years.

A perſon, of the race of the Dyte, named Bul, inflicted upon himſelf many auſterities, in hopes of obtaining for his reward the monarchy of the univerſe. God appeared unto him, and granted his wiſh. When he aſſumed the government, he did not diſpoſſeſs any of the Dewtahs. But although he performed various *Juggens*, he omitted to offer to the Dewtahs their appointed ſhare; whereupon they, through the mediation of Brahma, prevailed upon Biſhen to dethrone him. He by his preſcience foretold what ſhould befall him, and which was accompliſhed to the very minute. When this infant dwarf was of a proper age, they placed him in the ſchool of the philoſopher *Birdewaj*, and he attended that philoſopher at the *Juggen* which the rajah performed at Koorkheyt. The rajah aſked him what he required, and he anſwered, "Give me as much land as I can meaſure with three ſteps." The rajah was angry, and ſaid, "Why aſk you ſuch a trifle from me, ſeeing that I am ſuch a powerful monarch?" However, after a long converſation, he at laſt conſented. The firſt ſtep of *Bamun*, included the earth and *Patall*, and the ſecond ſtep took in all the upper regions. The rajah, in exchange for the third ſtep, delivered himſelf up to him. Becauſe the rajah was naturally good, Bamun, after depriving him of his kingdom, made him monarch of the infernal regions.

PURRISH-

PURRISHRAM OWTAR.

In the Tertya Jowg, in the month of Byſakh Suckul-putch, at Rungta, near Agra, in the houſe of Jumdekhen, a Brahmin, there was born this child.

One Deeruj, of the race of the Dyte, who had neither hands nor feet, at that time ſat upon the throne. He was very unhappy at his misfortune, and at length quitting the world, retired to the mountain of Kylaſs. Mahadeo had compaſſion upon him, and gave him a thouſand hands, and made him monarch of the three regions. But he oppreſſed the Dewtahs till, at their prayer, God conſented to put an end to his tyranny. They ſay that Jemdekhen was a deſcendant of Mahadeo, and Runeeka, his wife, of the poſterity of Adit, the mother of the Dewtahs. She had five ſons, of whom Purriſhram was the laſt. He was educated by Mahadeo in the mountain of Kylaſs; and his father Jemdekhen worſhipped in the deſert. Deeruj was one day hunting, and happened to paſs by the cell of Jemdekhen. Being very hungry and thirſty, Jemdekhen ſupplied him with exquiſite viands, and alſo preſented him with dreſſes and jewels befitting a monarch. The rajah was aſtoniſhed, and ſaid, "I will not venture to touch theſe things, till you have informed me in what manner you came by them." He anſwered, "Indre, the monarch of the upper regions, intruſted to my care the cow Khamdheen, and whatever I want ſhe gives me out of her dugs." This account filled the rajah with avarice, and he demanded the cow. Jemdekhen ſaid, that without the order of Indre, he could not comply with his deſire, neither would he be able to take her by force. He was amazed, and having collected together a great number of troops, commenced hoſtilities, but without any effect. At laſt he came ſecretly in the night, and killed Jemdekhen, but could not get any tidings of the cow. Runeeka ſent for her ſon Purriſhram,

ram, and after performing the uſual ceremonies of mourning, according to the cuſtom of her tribe, burnt herſelf, and ſent her ſon to revenge the death of his father. Purriſhram, poſſeſſed of divine power, after twenty battles, ſlew the rajah, and reſtored the kingdom to the Dewtahs. Then having collected together all the riches of the univerſe, he performed the Juggen, and beſtowed the whole in charity; after which he retired from the world. They believe him to be ſtill living, and ſhow his habitation in the mountain of Mehinder in the Koken.

RAM OWTAR.

They ſay that Rawen, of the tribe of the Rakuſs, who was only two deſcents from Brahma, had ten heads and twenty hands. He ſpent ten thouſand years in the mountain of Kylaſs, worſhipping God; and devoted his heads, one after the other, in hopes to obtain for his reward the monarchy of the three regions. God appeared to him, and granted his deſire. The Dewtahs, being oppreſſed by him, implored the Almighty to dethrone him. Their prayer was granted, and Ram appointed to execute the divine will. Ram was born in the Tertya Jowg, in the month of Cheyte Suckulputch, in the ninth Tithe, in the city of Owdh. His father was Rajah Jeſſerut, and his mother Kooſhelya. In his youth he acquired every art and ſcience, and afterwards deſpiſing worldly enjoyments, traverſed the deſerts, and made pilgrimages to all the holy places. At length he became king of the earth, and deſtroyed Rawen, and introduced many laws.

KISHEN OWTAR.

Above four thouſand years ago, Ogur Sein, of the Jadown tribe, reigned at Mehtrah, but was dethroned by his ſon, Kenſs, who aſſumed the government. At the ſame time Jerafund, Seis Paul, and other kings of the Dyte caſt, exerciſed unbounded tyranny. The earth,

earth, thus oppreſſed, aſſumed the form of a cow, and accompanied by Brahma, went to Biſhen, and implored him to deliver her from thoſe oppreſſors. He granted their requeſt, and committed the execution of it to Kiſhen. The aſtrologers foretold Kenſs, that a perſon ſhould ſoon be born who would deprive him of life, upon which he ordered that all the new born infants ſhould be deſtroyed; and thus every year ſhed the blood of numberleſs innocents. His ſiſter, Devuk kee, juſt now married Buſſdeo, of the Jadown At this time Kenſs heard a voice ſaying, that the ſon of that marriage would kill him. He threw them both into priſon, and deſtroyed their children. But in the beginning of the K in the month of Bhadun Kiſhenputch, Tit,h mee, Kiſhen was born in the priſon at Mehtra guards were fallen aſleep, the fetters fell from of the father and mother, and the doors of th flew open. The infant ſaid, "Croſs the Jum go to the houſe of Nunda Aheer, and while th are aſleep, bring away his new-born daughter, a me in her ſtead." Buſſdeo accordingly for river, and leaving Kiſhen in the houſe of brought away his new-born daughter in exchan

Kiſhen, in his ninth year, killed Kenſs, and Ogur Sein to his kingdom. He then made w the other tyrants, and deſtroyed them.

He lived one hundred and five years. 16,108 wives, every one of whom brought ſons and a daughter. And every wife thought poſſeſſed the whole of Kiſhen's affection.

BOODH OWTAR

Was born to Rajah Sedowdhen, by his wife Maia, in the city of Mokta, in the Kal Jowg, in the month of Byſakh, Tit,h Sutmee Suckulputch.

They

They ſay, that on account of the number of animals which were at that time ſacrificed in *Juggens*, the Almighty appeared under a human form, to convince mankind of the wickedneſs of this cuſtom; and that he accordingly manifeſted himſelf at the time abovementioned, and live one hundred years. Some account has already been given of him, in deſcribing the doc- of Boodh.

KULKEE OWTAR

ll be born of Biſhenjun Brahmin, by Awejſirde- n the city of Sembel, at the end of the Kal Jowg, month of Byſakh Tith Sutmee Suckulputch. ll live a hundred years.

y ſay, that the time will come when there will a monarch on the earth; when wickedneſs will verſal; grain ſcarce, and the life of men will exceed thirty years; but the greateſt number before that period. And that God, to remedy ſe evils, will aſſume a human form, and make the flouriſh again by juſtice.

e add fourteen other Owtars, increaſing the r to twenty-four; and have written hiſtories of ontaining wonderful relations.

Hindoos make images of the Owtars of gold, and other materials, and worſhip them.

UNCLEAN THINGS.

e, blood, all the human excrements; a woman s not performed her neceſſary purifications; the f aſs, hog, dog, and their bones; alſo the duſt ſhaken out of them, as well as of ſheep and goats, and the duſt of a broom, or out of a garment. Being touched by a ſinner, or a crow, or a cock or hen, or a rat, or a mouſe, or an eunuch, or a burnt net,

net, or a waſherman, or a hunter, or a fiſherman, or a gameſter, or a diſtiller, or an executioner, or a tanner, or a dealer in leather, or a dyer, or an oilman.

PURIFIERS.

Fire, prayer, *Purryanem Sendehya*, ſunſhine, moonſhine, light of a fire, air, water, earth, aſhes, muſtard ſeed, wild grain, ſhade of a tree, the hind part of a cow's leg, a plough, milk, milk-curds, ghee, dung, and urine of a cow.

THE MANNER OF PURIFICATION.

The ſoul is purified by knowledge, and religious worſhip; and when the body is defiled by any improper food, it is cleanſed by *Puryanem*, or *Sindehya*, or by eating wild grain. A drunkard is purified by melted glaſs. When the body is defiled by any impurity that proceeds from itſelf, it is purified by earth and water, and by waſhing the teeth and eyes. Water that has been defiled by the ſhadow of a chundal, is purified by ſunſhine, moonſhine or wind. If any filth falls from an animal into a well, they muſt draw out ſixty jars of water; and if the ſame accident happens to a pond, they muſt take out one hundred jars. If any filth falls into oil, it muſt be boiled. Milk cannot be purified, excepting from the ſhadow of a chundal, when it may be boiled. Cotton, molaſſes, or grain, after ſeparating whatever had defiled it, muſt be ſprinkled with water. Gold, ſilver, ſtone, vegetables, ſilk, and whatever grows in the earth, are purified by being waſhed in water. If they have been defiled by unclean oil, they muſt be waſhed in hot water. Wooden veſſels, if touched by a chundal, cannot be purified by any means. But if they are touched by any other unclean thing, or by a Sooder, they may be purified by ſcraping. The ſame rule is to be obſerved for veſſels of bone or horn. Any ſtone veſſel that has been defiled, after being waſhed muſt be buried for ſeven days.

days. A ſieve, or a peſtle and mortar, is purified by being ſprinkled with water. An earthen veſſel is purified by being heated in the fire. The earth is cleanſed by ſweeping, or by waſhing, or by lighting a fire upon it: or if a cow lies down upon it, or walks over it, or in time it will purify itſelf. If a cow touches any food with her mouth, or a hair, a fly, or any other inſect falls therein, it is purified by aſhes or water. If it is defiled by any filth falling off the body of the perſon who is eating, he muſt waſh it with water, or ſcour it with earth, till it is perfectly clean. If he defiles himſelf in the upper parts of the body, excepting the hands, he muſt ſcour himſelf with earth, and bathe. If he defiles himſelf in the lower parts, he is purified by waſhing the parts. If he is defiled by drinking wine, or by having connexion with an impure woman, or by any human excrement, he is purified by waſhing, ſcouring with earth, and waſhing again, if below the navel; but if it happens above the navel, then after the ſecond waſhing, he muſt anoint the parts with ghee, cow's milk and curds, and cow's dung and urine, and he muſt alſo drink three handfuls of river water. If he is defiled by the touch of a waſherman, or a dealer in leather, or an executioner, or a hunter, or a fiſherman, or an oilman, or a tame hog, he is purified by water alone. But if he touches an unclean woman, a ſweeper, a ſinner, a corpſe, a dog, aſs, cat, crow, cock, or hen, or a mouſe, or a camel, or is defiled by the ſmoke of a corpſe that is burning; or by the duſt ſhaken off an aſs, dog, ſheep, or goat, he muſt go into the water with his cloaths on, look at the ſun, and repeat ſome particular prayers. If he touches human fat or bone, he muſt bathe with his clothes on; or drink three handfuls of water; or look at the ſun; or put his hand upon a cow. If he is ſoiled with the blood of clean animals, he is purified by ſcouring himſelf with earth and water. If a garment of wool or ſilk is polluted by ſuch things as would require a man, if touched, to bathe, it is purified by the wind or ſunſhine.

IMPRO-

IMPROPER DRESS.

It is reckoned indecent for a Brahmin, a Kehteree, or a Byeſs, to wear any part of their dreſs of blue, unleſs it be of ſilk or wool. Excepting a Brahminee at night; and a Kehteree woman, whilſt a bride, or at a feaſt, and a Byeſs woman when performing Sheradh. But they all take it off during meals.

FORBIDDEN FOOD.

Human fleſh, beef, horſe-fleſh, houſe fowls, parrots, ſhahrukh, pigeons, owl, vulture, camelion, kirdaneh, fareſs, pepeeheh, water-fowl, frogs, ſnakes, mungooſe, and all animals whoſe claws are joined together. All tame animals, excepting goat, red water-fowl, heron, dried fleſh, the five kinds of rohoo fiſh, all carnivorous animals, camel, elephant, rhinoceros, monkey, worms of all kinds, camels and mares milk; and the milk of all animals with parted hoofs; the milk of wild animals, and the milk of a cow for thirteen days after calving. The milk of a cow whoſe calf has died, till ſhe has another; garlic, carrots, onions, grain that has grown in unclean ground; grain that has been touched by the foot of a man, or by the hand of an unclean woman. Any thing that comes from the houſe of an adultreſs, or a thief, or of a carpenter, or of an uſurer, or of a blackſmith, or of a poliſher of metals, or of a goldſmith, or of a waſherman, or of an executioner, or of a dealer in leather, or of a public ſinger or dancer, or of one who ſells arms, or of a diſtiller, or of a phyſician, or of a ſurgeon, or from the houſe of a hunter, or an eunuch. Neither is it lawful to eat any thing that has been dreſſed for the Dewtahs. Nor the food, nor leavings of any perſon who is mourning for a relation, nor the food of an irreligious woman, or of a great ſinner. Cheeſe, and every thing of that kind that is made of milk, is alſo forbidden; and whatever is dreſſed without

without water or oil; and any thing dreſſed over night; or any food that is defiled, and unpurified.

Neither is it allowable to eat before performing ſome ceremonies, which will be now deſcribed.

The Manner of DRESSING FOOD, *and the Ceremonies to be obſerved before* MEALS.

Every time before cooking, if it be in the houſe, the ground and part of the wall muſt be plaſtered with cow-dung and earth. If it be abroad, then as much ground as will contain all the cooking utenſils, muſt be plaſtered in the ſame manner. No perſon, but the cook, muſt enter this place. The cook firſt bathes himſelf, then puts on a Dhowtee, and covers his head. If a piece of paper, a dirty rag, or any filthy thing, falls upon the ground, which has been ſpread with cow-dung and earth, the food is ſpoilt. He muſt then begin again, by plaſtering the ground a-freſh with cow-dung and earth. The cook muſt be either a woman, or a Brahmin, who makes it his particular buſineſs, or a relation; unleſs the maſter of the family cooks himſelf.

Before eating they plaſter the ground with cow-dung and earth. They never ſpread any covering over the ground, but may ſit upon a plank, or a ſtool.

The following ceremonies muſt always be performed before meals, 1, Hearing ſome part of the Bedes. 2, Sprinkling water, as a libation for their anceſtors. 3, Preſenting ſome of the food to their idol. 4, Throwing a little food upon the ground, as an offering to the Dewtahs. 5, Giving ſome part to the poor. When theſe ceremonies are concluded, the children eat firſt, then the man's relations, and laſt of all himſelf. Two cannot eat out of one diſh, not even infants. Only the cook can ſerve up the victuals. He eats after all have done.

done. For drinking, every one has alſo a ſeparate cup. Formerly a Brahmin would eat at the houſe of a Kehteree or a Byeſs, and they were alſo allowed to eat at his. But ſince the commencement of the Kal Jowg, no one will eat but in the houſe of his own particular caſt. Formerly they uſed for their plates and diſhes the leaves of trees, as well as gold, ſilver, braſs, and *roeyeen*, and would not uſe copper, earthen ware, or ſtone. Now they refuſe to eat out of a broken diſh, or from off the leaves of Peepul or Akh. They account it improper to eat more than once in a day, and once in a night.

Of their FASTS.

The firſt kind. When they neither eat nor drink, for a day and night. There are twenty-nine ſuch faſts in the courſe of the year, that are indiſpenſible, viz. the two Akaduſſys and Duaduſſys of every month. Sewrat, Chutterduſſy Suckulputch of Byſakh, which is the anniverſary of the birth of Nerſingh. The Tertya Suckulputch of Byſakh, or the nativity of Purriſhram. The ninth of the Suckulputch of Cheyte, the nativity of Ram. Aſhtoomee Kiſhenputch of Sawen, the nativity of Kiſhen. Some, at theſe times, abſtain from eating grain, or from particular kinds only.

The ſecond kind. He faſts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food, during the day and night; but as often as he pleaſes.

The

The sixth kind, Chanderayin, which has been described.

The seventh kind. He neither eats nor drinks for twelve days.

The eighth kind. This lasts twelve days. The first three days, he eats a little, once in a day. The next three days, he eats only once in the night. The next three days, he never eats any thing, unless it is brought to him. And during the last three days, he neither eats nor drinks.

The ninth kind. This lasts fifteen days, after the following manner. For three days and nights, he eats only one handful at night. For the next three days and nights, if any one gives him such an handful, he eats it, otherwise he does not take any sustenance. Then he eats nothing for three days and nights. The next three days and nights, he takes only a handful of warm water each day. The next three days and nights, a handful of warm milk each day.

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

The eleventh kind. This also lasts fifteen days, thus. Three days and nights, he eats nothing but leaves. Three days and nights, nothing but the Indian fig. Three days and nights, nothing but the seed of the lotus. Three days and nights, nothing but peepul leaves. Three days and nights, the exprtfied juice of a particular kind of grass called *Doobah.*

The twelfth kind The following is his regimen for a week. 1st day, milk. 2. Milk-curds. 3, Ghee. 4. Cow's

4, Cow's urine. 5, Cow's dung. 6, Water. 7, Nothing.

During every kind of faſt, he abſtains from fleſh, adeſs, lubya, honey, and molaſſes; ſleeps on the ground; plays not at any game; has no connexion with woman; anoints not himſelf with oil; neither ſhaves; and every day he beſtows charity, and performs other good actions.

Of SINS.

They reckon theſe of ſeven degrees.

SINS of the FIRST DEGREE.

Killing a Brahmin. 2, Inceſt with his mother. 3, Drinking ſpirituous liquors, excepting the Sooder, with whom ſome kinds is not unlawful. There are three kinds of ſpirits; that diſtilled from rice or other grain; what are obtained from fruits or berries; and what are made from molaſſes and other ſweets. The three are forbidden to the Brahmin, but the Kehteree and Byeſs are only prohibited from the two firſt. 4, Stealing ten maſhahs of gold. 5, Not making expiation for either of theſe ſins for a year.

SINS of the SECOND DEGREE.

Lying concerning caſt. Speaking reproachfully of any one to the king. Giving the lie to his tutor. Committing inceſt with his ſiſter. Raviſhing a virgin. Committing adultery with a ſweeper, a dancing girl, a fiſherman's wife, or a friend's wife, or with a daughter-in-law. Forgetting the Bedes. Giving falſe evidence. Selling a relation. Eating any thing that is unlawful. Breach of truſt. Stealing a man, a horſe, jewels, or ſilver. Getting poſſeſſion of land by fraudulent means.

SINS of the THIRD DEGREE.

Killing a cow. Committing adultery with any wo-

men that are not prohibited in the firſt and ſecond degree. Theft. Killing a woman, or a Kehteree, Byeſs, or Sooder. Practiſing magick. Committing oppreſſion. Exacting illegal fines. Being a pimp in any degree. Being a proſtitute. Treating with diſreſpect his tutor or parents. Uſury. A Brahmin or Kehteree trading, unleſs they do it through neceſſity: but then he may not deal in the following articles; oil, ſalt, ſweatmeats, dreſſed food, ſeſamé ſeed, red cloths, hempen or linen, or woollen cloths, fruits, medicines, arms, poiſon, fleſh, perfumes, milk, honey, milk-curds, wine, indigo, lack, graſs, or water: nor any thing made of leather. But on no pretence ſhall he neglect to perform *Juggen* to the Dewtahs, and reading the Bedes with his ſpiritual guide.

Other ſins of the third degree are, neglecting to put on the *Zenar* at the proper age; refuſing aſſiſtance to his relations in a manner befitting his circumſtances; ſelling his wife, ſon, garden, or pond. Digging out of the earth any plant that he has not occaſion for; reading books of any other religion. If a Brahmin enters into ſervice, he ſins in this degree. Alſo the younger brother marrying before the elder, is accounted a ſin of the third degree.

SINS OF THE FOURTH DEGREE.

Diſſimulation. Sodomy. Injuring a Brahmin. Smelling at wine, urine, or dung.

SINS OF THE FIFTH DEGREE.

Killing any of the following animals; an elephant, horſe, camel, deer, ſheep, goat, buffalo, neelghaw, and alſo fiſh. Exacting fines from thoſe who are not ſubjected to them by the laws; ſuch as ſweepers, &c. A Byeſs dealing in any of the articles prohibited to a Brahmin or Kehteree in the former degree. Lying. Serving a Sooder.

SINS

SINS OF THE SIXTH DEGREE.

Eating ſmall inſects, ſuch as ants. Eating out of the hand, or veſſel of a wine-bibber.

SINS OF THE SEVENTH DEGREE.

Stealing fruits, flowers, or fire-wood.

And for each ſin there is a particular expiation.

They ſay, that whoſoever kills a Brahmin will tranſmigrate into a deer, dog, camel, or hog; after which he will again become a man; but he will always be ſickly, and die of a violent diſtemper. The only way to avoid this, is to tear off his fleſh by degrees, and throw it into the fire. To quit his family for twelve years, and beg with a human ſkull in his hand, confeſſing his wickedneſs at every door. This is provided he killed him by accident; but if the murder was wilful, he muſt perform this penance for twenty-four years.

OUTWARD SINS.

Theſe are innumerable; but the twelve following are accounted the worſt: 1, *Kerowd*, being under the influence of anger. 2, *Lowbh*, inſatiable avarice. 3, *Dooweekh*, malice. 4, *Rag*, delighting in worldly pleaſures. 5, *Man*, pride. 6, *Mowh*, ignorance. 7, *Mud*, being intoxicated with liquor, riches, youth, power, or knowledge. 8, *Shewh*, affliction at the loſs of riches, or reputation, or for the abſence of friends. 9, *Mumuttoo*, conſidering the things of this world as his own. 10, *Ahenkar*, ſelf-love. 11, *Bhie*, fearing any but God. 12, *Hirkh*, rejoicing at his own virtue, and at his enemy's vice.

It is the endeavour of all men who have a proper ſenſe of the Almighty, to get free from theſe twelve human imperfections, and render themſelves worthy of his divine bleſſing. Some ſay that all evil actions may

be compriſed under ten heads; of which number the three following vitiate the heart: 1, Adopting the evil ſentiments of another. 2, Evil inclination. 3, Thinking ill of God's elect. Three corrupt the body, viz. 1, Seizing another's property. 2, Diſtreſſing the innocent. 3, Adultery. And four pollute the tongue, 1, Abuſe; 2, Lying; 3, Slander; 4, Impertinence.

Oh Lord defend us from theſe offences, and ſhower down thy mercy upon us.

Places *dedicated to* Divine Worship.

The enlightened part of mankind, are ſenſible that true righteouſneſs is an upright heart; and believe that God can only be worſhipped in holineſs of ſpirit. But prieſts, who know the weakneſs of vulgar minds, have found it neceſſary to engage their imagination by the contemplation of viſible objects. With this view they have declared particular places holy, and enjoined pilgrimages; which ſerve as a means of profeſſing their faith; and the promiſe of future reward, make men perform the journey with enthuſiaſtic cheerfulneſs.

They are of four kinds. *The firſt, called Dive*, are dedicated to Brahma, Biſhen, and Mahadeo. Of theſe the principal are the following twenty-ſeven rivers, 1, Ganges. 2, Serſooty. 3, Jumna. 4, Nerbudda. 5, Beypaſſa, commonly called Beyah. 6, Buttiſtah, vulg. Behet. 7, Kowſhekee, near Rohtaſs in Penjah; and part of it goes to the weſt quarter of Ghurhee. 8, Nundawuttee. 9, Chunderbhaka, vulg. Chinab. 10, Seryoo, vulg. Sirow. 11, Suttewlee. 12, Tapee, vulg. Tipenee; Burhampoor is upon its banks. 13, Purrawuttee. 14, Paſſawuttee. 15, Goomtee, near Dewarka. 16, Gundukee; Sultanpoor, and the Soubah of Owdh are upon its banks. 17, Bahode. 18, Deeka. 19, Gowdaweree; Putten in the Dekhan, ſtands on its banks. 20, Tamiſpermee, in the extremity of

the

the Dekhan; it produces pearls. 21, Chirmenowtee. 22, Owrna, near Benaris. 23, Irawuttee, vulg. Rawee; Lahore is upon its banks. 24, Sutdduroo; Ledyaneh is upon its banks. 25, Bheemruthee, alſo called Bheema, is in the Dekhan. 26, Pernaſowna. 27, Bokhra; is in the Dekhan. 28, Atchmeeya. Some include the river Sind (or Indus). Each of theſe rivers being dedicated to one of the Dewtahs, has particular properties aſcribed to it. There are alſo many places upon the banks of theſe rivers that are held ſacred, amongſt which is the town of Sowroon, on the banks of the Ganges; whither multitudes reſort on the 12th of Aghun.

CITIES *that are called* DIVE, *from being dedicated to* BRAHMA, BISHEN, *or* MAHADEO.

Kaſhee, vulg. Benaris. The city, and round it for five coſe, is held ſacred. Pilgrimages are made to it throughout the year; but on *Sewrat* multitudes flock there from great diſtances. It is conſidered very fortunate to die here. The Hindoos ſay that there are ſeveral kinds of *Muckut*, viz. *Salookee*, paſſing immediately through paradiſe to Kylaſs. They ſay, that after a man has enjoyed paradiſe, he will return into this world, and after undergoing various tranſmigrations, he will at laſt proceed from paradiſe to Kylaſs, from whence he will never return. *Sameepee*, is when a man in return for his righteouſneſs, after breaking the elementary bonds, is admitted into the ſervice of God's elect, and never returns to this world. *Sawyej*, when having paſſed through all the degrees of rewards and puniſhments, he obtains immortal felicity, or the enjoyment of *Muckut*.

Ajewdheya, vulg. Owdh. It is held ſacred ground, to the diſtance of forty coſe north, and twenty coſe ſouth. It is a place of great reſort on the ninth Suckulputch of Cheyte.

Ownitka, vulg. Owjein; all round it for two coſe, is eſteemed holy. On the *Sewrat* great numbers of people aſſemble here.

Kantee, in the Dekhan; all round it for twenty coſe is accounted holy. On the eighth of every Hindoo month, that falls on a Tueſday, this is a place of great religious reſort.

Mehtra. All round for the diſtance of forty-eight coſe is held holy. The place was held ſacred before the birth of Kiſhen. The grand days at this place are the 23d of Bhadun, and 15th of Katick.

Dowarka. The country for forty coſe in length, and twenty coſe in breadth, is eſteemed holy. Pilgrimages are made thither on the feaſts of *Dewalee*.

Maya, vulg. Herdewar, on the banks of the Ganges, for eighteen coſe in length, is conſidered holy. Great numbers of pilgrims come here on the 10th of Cheyte.

The above ſeven cities are called the ſeven *Lowpree*.

Pyag, now called Illahabaſs; all round for twenty coſe, is eſteemed holy. They ſay, that when a man dies at this place, whatever he wiſhes for, he will obtain in his next regeneration. Although they believe that ſuicide in general will be puniſhed with torments hereafter, yet they conſider it meritorious for a man to kill himſelf here. This place is viſited by the devout, throughout the year; but more eſpecially in the month of Maugh.

Nuggerkote. Round for eight coſe is accounted holy. Great multitudes of pilgrims aſſemble here on the 8th of Sawun and Cheyte Suckulputch.

Caſhmeer,

Caſhmeer is alſo eſteemed holy land, being dedicated to Mahadeo; and ſome parts are eſteemed peculiarly ſacred.

Religious places of the ſecond rank, called *Aſſoor*, are dedicated to the race of Dyte. Theſe, on many occaſions, unite with the Dewtahs, but the latter are purer. The Dyte are the ſource of tum (anger), and aſſume hideous forms. Their temples are placed in Patall.

Religious places of the third rank, called *Arhh*, are dedicated to the Rehkehſer. Theſe are virtuous men, who are rewarded with high rank near the throne of God. Their temples are very numerous, and amongſt them are Neemkhar, Phoker, and Khowſhub in Budderee.

Religious places of the fourth rank, called *Manook*, who are virtuous men, a degree inferior to the *Rehkhesir*. Theſe have alſo many temples, amongſt which are Koorkeyte, and forty coſe round it. Multitudes aſſemble here during eclipſes of the ſun and moon.

There are certain rules laid down for each pilgrimage; and various rewards are promiſed to thoſe who perform them.

O thou, who ſeekeſt after knowledge, learn a leſſon from theſe fables! Every atom of the creation is a ſublime temple, which the Deity hath erected, that human imagination may not wander in vain purſuits.

Of MARRIAGES.

The Hindoos have eight kinds. 1, *Brahmee*. The virgin's father, or her neareſt male relation, goes and brings the bridegroom to the houſe where ſhe dwells, and makes preparation for the marriage. Then the girl's

girl's grandfather, or her brother, or any other male relation, or her mother, ſaith before the company, "I have betrothed ſuch a woman to ſuch a man." And the man gives his conſent in the preſence of the ſame people. Then they perform the Howm, and both parties declare that they have not any bodily imperfection, or inſanity of mind. After this, one of the girl's female relations waſhes the feet of the bride and bridegroom. Next the bride and bridegroom mark themſelves with a Khuſhkeh. There are placed in the middle of the aſſembly three veſſels, one containing rice, one curds, and the other honey, which, after performing certain prayers, are given to the bride and bridegroom to eat. When all this is done, the couple are dreſſed out, and carried to a corner, where they ſit with a curtain between them. The father of the woman, with all his ſons, looks towards the eaſt, whilſt a Brahmin repeats ſome prayers, after which he gives the bride and bridegroom ſome rice, and five beetle-nuts each. Then the curtain is drawn up, and the bride and bridegroom throw the rice and beetle-nuts upon each other. The Brahmin now puts the woman's hands into the man's, and after repeating a prayer, ſeparates them, and then ties together the hands of each with a ſlight thread. Then the bride's father takes hold of her hands, and gives her away to the bridegroom, ſaying, "May there always be a partnerſhip between you, and may it produce benevolence and ſatisfaction." To conclude, they light a fire, and carry the couple round it ſeven times, which ceremony makes them man and wife; and till this performed, it is allowable to break off the match. 2, *Dive*, At a Juggen, all kinds of things are beſtowed in charity, at the ſame time a virgin is given to a Brahmin; and this is their marriage ceremony. 3, *Arsh*, is when a virgin is given in exchange for a cow and a bull, which ceremony completes their marriage. 4, *Rajeputty*, is when a virgin is married with the ceremonies of *Brahmee*, during the performance of a *Juggen*.

gen. 5, *Assur*, is when a large ſum of money is given to the girl's family by the bridegroom; and which conſtitutes their marriage. 6, *Khandhir*, is when they marry from mutual affection. 7, *Raksh*, is when any one takes away a man's daughter by force to his own houſe, and marries her there. 8, *Pyshatch*, is when a man is obliged by law to marry a girl whom he has raviſhed.

Of theſe eight kinds of marriage, the four firſt are entered into only by Brahmins. The fifth is peculiar to the Byeſs and Sooder. The ſixth and ſeventh for a Kehteree. The eighth is held diſgraceful by all.

The Brahmins never give any dower to their wives. In the former Jowgs, a Brahmin uſed to marry out of all the tribes; but it was not lawful for any one of the others to wed a Brahminee; neither were ſuperiors and inferiors permitted to intermarry. But now no one chooſes to marry out of his own tribe; and even the different branches of each marry only amongſt themſelves.

There are various tribes of Brahmins, but thoſe moſt eſteemed are deſcendants of the ſeven *Rehkehsir*, viz. Kuſhp, Ater, Bhirdewaj, Biſhwametre, Gowtum, Ungera, and Pulleſtee. Each of theſe have many branches, and the deſcendants of each of the ſeven original ſtocks are called *Kull* and *Gowtir*. A man and a woman of the ſame *Gowtir* may not marry together, if their relationſhip be ever ſo diſtant.

The Kehteree, Byeſs, and Sooder, are each obliged to employ a Brahmin of one of the above ſeven *Gowtirs*, to perform their marriage and other ceremonies; and a Brahmin ſo officiating is called *Purrowhit*. It is not lawful for a man and woman to marry, whoſe *Purrowhits* are both belonging to one *Kull* or *Gowtir*.

Upon

Upon marriage, the woman quits her family's *Gowtir*, and goes into that of her huſband. A younger brother cannot marry before his elder. They do not hold it commendable for the bride to be younger than eight, nor older than ten years. Twenty-five years they reckon the propereſt age for the man, and think it a folly for any one to marry after fifty. Excepting a prince, it is not thought right for a man to have more than one wife, unleſs ſhe proves ſickly or barren, or her children die in their infancy. In theſe caſes, he may marry ten wives; but if the tenth prove exceptionable, he may not marry any more. If the firſt wife is unexceptionable, and yet he wants to marry another, he is obliged to give the firſt wife one third of his eſtate.

It was formerly the cuſtom, that when any Rajah wanted to diſpoſe of his daughter in marriage, he invited all the neighbouring princes to a feaſt, at which his daughter made her appearance, and upon whomſoever ſhe fixed her choice, ſhe put round his neck a ſtring of pearl. This ceremony was called *Sowyembir*.

Of DRESS.

Singhar, ſignifies to ornament. Man is ornamented by twelve things. 1, Trimming the beard. 2, Cleanſing the body by ablution. 3, Making the Kuſhkeh. 4, Anointing with odoriferous oils. 5, Gold ear-rings. 6, A Jammah*, which is tied on the left ſide. 7, *Mokt*, the gold taſſel or fringe that hangs out of the turban. 8, Sword. 9, Jemdher. 10, Ring. 11, Eating beetle. 12, Mouzah†.

Women are ornamented by ſixteen things. 1, Bathing. 2, Anointing with oil. 3, Plaiting the hair. 4, Jewels worn on the top of the head. 5, Anointing

* A long gown. † A kind of boots.

with ſandal. 6, Putting on cloaths, and which are of various kinds. The ſleeves of ſome dreſſes reach below the ends of the fingers, and others come only to the elbow. Moſtly they wear a *Peishwaz*, without any ſhirt, and which is called *Ungeeah*. Inſtead of drawers, ſome put on a *Lengha*, which is a *Lowngee* ſtitched on both ſides, and faſtened with a belt. It is alſo made after various other forms. Some have a *Dunddeya*, which is a long ſheet worn over the *Lengha*; part of it is thrown over the head, and one end faſtens round the waiſt. They alſo ſometimes wear veils, and long drawers. 7, The *Kaghheh*. Some, beſides the Kuſhkeh, ornamented the forehead with jewels. 8, Lamp-black, with which they make a beautiful collyrium. 9, Ear-rings. 10, Noſe jewels. 11, Necklace. 12, A ſtring of flowers, or pearl, hanging from the neck. 13, Staining the hands. 14, A belt, ornamented with little bells and jewels. 15, Ornaments for the feet. 16, Beetle. To which may be added ſoft blandiſhments.

JEWELS.

Seisphool, a flower reſembling the marigold, made of gold, and worn on the head. *Mang*, an ornament worn upon the parting of the hair of the head. *Gowtbilla-dudir*, is an ornament for the forehead, conſiſting of five ſhort points and a long one. *Sehra*, ſeven ſtrings of pearl, or more, interſperſed with natural flowers. This is faſtened to the forehead, and covers the face. It is chiefly worn at marriages, and by a mother on the birth of a ſon. *Teeka*, a jewel in the ſhape of a creſcent, which is worn upon the forehead. *Bindelee*, a round piece of gold ſmaller than a mohur, which is worn upon the forehead. *Khuntehla*, an ear-ring of a conical form. *Kurrenphool*, an ear-ring reſembling a roſe. *Deerbutcha*, another kind of ear-ring. *Peepulputty*, ſmall creſcents, nine, or more, of which are worn in each ear. *Ballee Chumpahullee*, a ſmall golden roſe,

worn

worn on the thick part of the ear. *Mowrbhenwir*, an ear-ring in the ſhape of a peacock. *Beyser*, a kind of noſe jewel. *Phoolee*, reſembles a roſebud with a ſtalk, and is worn in the noſe. *Lowng*, is a golden clove, which is worn in the noſe. *Nut,h*, a gold ring, upon which are a ruby and two pearls, or other jewels; it is worn in the noſe. *Gooloobund*, a necklace, conſiſting of five or ſeven ſtrings of very ſmall gold roſes. *Har*, a ſtring of pearls and flowers hanging from the neck. *Hans*, a collar. *Kungun*, a bracelet. *Gujreh*, a bracelet of pearls and gold. *Jewee*, five gold barley corn ſtrung upon ſilk, and worn round the wriſts. *Choor*, another kind of bracelet. *Bahoo*, a ſmall kind of bracelet. *Chooreen*, another very ſmall kind of bracelet; ſeven of which are worn round each wriſt. *Bazoobund*, ornaments for the arms. *Taar*, a hollow ring, worn upon the arms. *Ungoothee*, rings, which are of various forms. *Choodirghuntta*, gold bells, ſtrung upon ſilver wire, and worn round the waiſt. *Kutmekhla*, a gold belt. *Jeeher*, three gold rings for each ankle. *Choora*, two half circles made of gold, which join round the leg. *Doondnhee*, like the *Choora*, but ornamented with engravings. *Mussowree*, differs from the *Doondnhee* in nothing but the engraving. *Payil*, rings worn round the ankles. *Ghoonghroo*, little gold bells ſtrung upon ſilk, which are worn about the ancles, between the Jeeher and Payil. *Bank*, ornaments for the top of the foot, and which are either ſquare or triangular. *Beetcheva*, toe rings, half a golden ball. *Unwut*, is a ring worn upon the great toe.

The jewels above deſcribed are made either plain, or ornamented with jewels; and are of various faſhions. The Hindoo goldſmiths are ſuch exquiſite workmen, that ſometimes they charge a gold mohur for working a tolah of gold. His majeſty has pointed out to them many improvements.

WORKMEN.

WORKMEN.

The jewellers of other countries faſten jewels, in the ſettings, with lack; but thoſe of Hindoſtan make uſe of a kind of gold which they call *Kurden*, and which is ſo malleable, that the ſtory of Parvez's gold which he could mould with his hand like wax, ſeems credible. It is prepared by ſtratifying very thin plates of gold with field cow-dung, and a particular kind of ſalt called *Sambhir*, when it is put into a fire of cow-dung, which is ſuffered to expire. And theſe operations are repeated till the gold is ſufficiently refined. When it is thought to be quite pure, it is put into an earthen veſſel, with lime juice, or ſome other acid, and placed in the fire. After this, it is wound round a ſtick, and if it is not ſufficiently ductile, the ſtratifications are repeated. The goldſmith firſt puts a little lack into the ſocket, and over it a piece of this *Kurden* gold. Then he preſſes down the ſtone upon the gold, and faſtens the ends over the ſides; which fixes the ſtone ſo faſt, that there is no danger of its falling out. A goldſmith charges ſixty-four dams for making a tolah of this *Kurden*.

Zerneshan. He inlays with gold, ſilver, cryſtal, cornelians, or ſteel. For every tolah of gold that is expended he charges $2\frac{1}{2}$ tolahs. If he inlays ivory, fiſh's teeth, or horn, with ſilver, he charges twice the quantity that is expended.

Koſtgur. He inlays with gold and ſilver, in a manner that ſomewhat reſembles a file. For a tolah of gold, he charges one hundred dams; for a tolah of ſilver, ſixty dams. This is chiefly uſed for ornamenting arms.

Mienahar, enamels cups, flaggons, rings, &c. He firſt lays on the colour, and after enamelling, puts the metal

metal into the fire two or three times. For a tolah of gold that he enamels, he charges ſixteen dams, and for a tolah of ſilver, ſeven dams.

Sadehkar, a plain worker in gold or ſilver. For one tolah of gold, five dams and half; and for a tolah of ſilver, two dams.

Subhehkar, pierced worker; he is paid double the price of the Sadehkar.

Minubbethar, raiſes flowers, &c. by means of a ſtamp. For a tolah of gold, one dam.

Heremkar, inlays with little grains of gold. For one tolah of gold, one rupee; and for a tolah of ſilver, half a rupee.

Seembaſt, makes gold or ſilver lace, which is uſed for ſword belts, &c. For working one tolah of gold twenty-four dams; and for one tolah of ſilver ſixteen dams.

Sewadkhar, fills with *Sewad*, or black varniſh, engravings upon gold or ſilver, and poliſhes the ground. The black varniſh is a compoſition of tutty, ſilver, lead, copper, and brimſtone. For fine work, he charges two rupees for a tolah weight of the thing varniſhed.

Zirkowb, makes gold and ſilver plates.

There are alſo ſtone engravers, lapidaries, founders, and other artiſts, whoſe excellencies cannot be deſcribed here.

CEREMONIES ON THE BIRTH OF A CHILD.

Immediately upon the birth of a child, the father bathes himſelf in cold water, makes offerings to the Dewtahs, and the Sheradh for his anceſtors. After which,

which, he ſtirs with a gold ring ſome honey and ghee, which he puts into the mouth of the infant. Then the midwife cuts the child's navel-ſtring, when the whole family become unclean. Whilſt they continue in this ſtate, they abſtain from performing the Howm, worſhipping the Dewtahs, reading the Gayteree, and all other ceremonies; confining themſelves to inward remembrances of the Deity. If the child's father is a Brahmin, all who are related to him, as far as the fourth degree of conſanguinity, are unclean for ten days. The relations in the fifth degree, for ſix days; thoſe of the ſixth degree, for four days; thoſe of the ſeventh degree, for three days; thoſe of the eighth degree, for one day and one night; thoſe of the ninth degree, for four pehrs. And at the expiration of the above preſcribed periods, they are cleanſed by ablution. If the father is a Kehteree, the family are unclean for twelve days, and if a Byeſs, or Sooder, fifteen days. The inferior branches of Sooder are unclean for thirty days. During this time ſtrangers will not eat in their houſes. This ſtate is called *Sewtuck*. But a prince is not ſubject to this uncleanneſs, nor any of his attendants; nor a phyſician; nor a cook; but on the fixth day they perform ſome religious ceremonies, and make rejoicings, and waſh the mother and child.

The next day after the [illegible]ion of the *Sewtuck*, they name the child, and [illegible]oroſcope, to which one of the letters of his n[illegible]t have ſome affinity. This name never conſiſ[illegible] than four letters. At the commencement of [illegible]rth month, they place the child in the ſun; befor[illegible]t time he is never carried out of the houſe. Th[illegible] fifth month, they bore his right ear. The ſixth mo[illegible] if it is a boy, they place round [illegible] and let him eat whatever he [illegible]s ceremony is delayed till [illegible]n the child is a year old, [illegible]e delay this till the third,

ar.

and others till the fifth year. On the fifth year, they make rejoicings, and put the child to ſchool. They always celebrate his birth-day, and every year make a knot on a thread of ſilk. For every one of theſe occaſions, they have particular ceremonies and rejoicings.

HINDOO FESTIVALS.

In the month of Cheyte. 1, *Serishtyad*, the Purwah of Suckulputch. 2, *Nowrat*, the nine firſt nights of the year. This is a great feſtival of Durga, particularly at Nuggerkote. 3, *Sirrypunchemeen*, the fifth Tit,h of Suckulputch. 4, *Asooga Ushtoomeen*, the eighth Tit,h of Suckulputch. 5, *Ramnomeen*, the ninth Tit,h, the birth of Ram. 6, *Chowterduss*, the fourteenth Tit,h. 7, *Poonmassee*, the fifteenth Tit,h. 8, *Purwa*, the firſt Tit,h of Kiſhenputch.

In the month of Byſakh. 1, *Teej*, the third Tit,h of Suckulputch, the birth of Purriſhram. 2, *Suthmee*, the eighth Tit,h. 3, *Chatterdussy*, the fourteenth Tit,h, the birth of Nirſing. 4, *Amavus*, the thirtieth Tit,h.

In the month of June. 1, *Chuttert,hee*, the fourth Tit,h. 2, *Dussmeen*, the tenth Tit,h. This day they call *Dussereh*.

In the month of [illegible] the ſeventh, eighth, and eleventh Tit,hs; according to ſome the fifteenth alſo.

In the month of Sawun. 1, *Poorumassee*. 2, The eleventh Tit,h of Suckul[illegible], which with the Brahmins is the greateſt feſtival throughout the year. On this day they wear round their wriſts the *Rakhee*, which is a thread, ſometimes [illegible]. 3, The fifth Tit,h of Sucku[illegible]

In the month of Bhadu[illegible]

and twenty-third Tit,hs. The laſt is the birth of Kiſhen. Others place this event on the ſeventh of Sawun.

In the month of Aſſin. The firſt nine nights, which they account very holy; together with the tenth Tit,h, which they alſo call *Dehsereh*. This is the vulgar reckoning; but in their books the *Dehsereh* is placed in the month of Jeyte; and this feſtival is there called *Beyjy Dussmeen*. They dreſs themſelves out on this day, and wear on their heads green barley. On this day every mechanic worſhips his tools, which he conſiders a great ceremony. This is the greateſt holiday for the Kehteree. Others add to the foregoing feſtivals, the *Seradh*, or *Kunnagut*, on the fifteenth Tit,h of Kiſhenputch. During all theſe fifteen days they beſtow charity.

In the month of Katick. *Purwa*. This they call *Bul Raj*, and account it a great feſtival. On this day they dreſs out their cattle. The ſecond, ninth, eleventh, twelfth, and thirtieth Tit,hs are alſo feſtivals. The laſt is the *Dewalee*, which, like the *Sheb Berat* of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greateſt Byeſs feſtival.

In the month of Aghun. The third, ſeventh, eighth, and ninth Tit,hs.

In the month of Poos. The eighth of S[illegible]ulputch.

In the month of Maug. The third; [illegible]th, fifth, and ſeventh Tit,hs. The fifth they call [illegible]*ssunt*. It is the commencement of ſpring, and the[illegible]lebrate it with great rejoicings; throwing at one anc[illegible]r different coloured powders, and ſinging. In ancient books, the ſeventh

ſeventh Tit,h is accounted the greateſt feſtival in this month.

In the month of Phagun. The eleventh Tit,h of Suckulputch, which they call *Hoolee*. It begins properly on the thirteenth, and continues till the ſeventeenth. It is a ſeaſon of great merriment, which is much increaſed by throwing at one another powders of different colours. On the laſt night, they light fires, and throw into them various things. This is a Sooder feſtival. The twenty-ninth day and night of this month, they call *Sewrat*. They keep awake all night, and account it lucky for particular undertakings.

The Brahmins have alſo the following holidays in every month. 1, Aſhtomeen; 2, Chowturduſſy; 3, Poorunmaſſee; 4, Amavus; 5, Sunkerant; which is the day when the ſun moves from one ſign into another.

THE CEREMONIES WITH THE DEAD.

When a man is ſo ill that his life is deſpaired of, they take him from off his bed, and place him upon the ground; ſhave his head, and waſh his body. The Brahmins repeat certain prayers over him, and his family beſtow charity. Then they plaſter the ground with cow dung, and ſtrew it over with green graſs. After which they lay him down to ſleep upon the graſs upon his back, with his head towards the north, and his feet towards the ſouth; or if a river or tank be near, they carry him there, and place him up to his middle in water. When his diſſolution approaches, they put into his mouth Ganges water, gold, ruby, diamond, and pearl, and place upon his breaſt a Tulſy-leaf, which the Hindoos eſteem holy; and make a Kuſhkeh upon his forehead with a particular kind of earth. They alſo give away a cow. When he expires, his ſon, his younger brother, his ſcholar, and particular friends, ſhave their heads and beards; ſome defer it till the tenth day. Then they

ſes the corpſe in a dhowtee, and a winding ſheet; woman dies during the life of her huſband, they ot ſhave her head, but dreſs her in her ordinary aths. The corpſe is carried to the ſide of the river, d laid upon a pile of Palaſs wood. A Brahmin then epeats ſome prayers, and pours ſome ghee into the mouth of the deceaſed, and puts ſmall grains of gold into his eyes, noſe, ears, and other apertures. If the deceaſed leaves a ſon, he ſets fire to the pile, otherwiſe his younger brother, or alſo his elder brother. All his wives embrace the corpſe, and notwithſtanding their relations adviſe them againſt it, expire in the flames with the greateſt cheerfulneſs. The funeral pile for great people, is made of lignum aloes and ſandal wood.

A Hindoo wife, who is burnt with her huſband, is either actuated by motives of real affection; or ſhe thinks it her duty to conform to cuſtom; or ſhe conſents to avoid reproach; or elſe ſhe is forced to it by her relations.

They burn not a Sonnyaſſy, nor an infant who has not cut its teeth, but bury them, or throw them into the river. Neither ought any of the following deſcriptions to be burnt; one who does not believe in the Bedes; one who acts contrary to his faith; a thief; a woman who has murdered her huſband; one who has committed any of the five deadly ſins; nor a drunkard.

If the corpſe cannot be found, they make an effigy of the body with reeds, and cover it with deer ſkin and Palaſs, and a cocoa nut ſerves for the head. This they pray over, and burn.

If a wife is pregnant at the time of her huſband's death, ſhe is not allowed to burn herſelf, till after her delivery. If he dies on a journey, the wives burn themſelves along with his clothes, or any thing elſe that

belonged to him. Some women who have been prevailed upon, by their relations, or have perſuaded themſelves againſt burning with the corpſe, have found themſelves ſo unhappy, that they have cheerfully ſubmitted to expire in the flames, before the next day.

After the corpſe is burnt, his relations and friends diſhevel their hair, reverſe their zenars, and bathe themſelves; each leaving on the ſide of the river two handfuls of ſeſamé ſeed; and after performing theſe ceremonies, they ſtand upon a green ſpot. The friends of the deceaſed exhort his relations to bear their loſs with patience and reſignation, and accompany them home, the young people walking in front. When the relations arrive at the door of the houſe of the deceaſed, they taſte a bit of *Neemb** leaf, and then enter.

The fourth day after the death of a Brahmin; or the fifth day after the death of a Kehteree; or of a Byeſs the ninth; or of a Sooder the tenth day; the perſon who put fire to the funeral pile, viſits the ſpot and performs certain ceremonies.

The aſhes and bones are collected together, and thrown into the Ganges. But if it is at a great diſtance, they put them into an earthen veſſel, and afterwards incloſe them in a bag made of deer ſkin, and convey it to that river; on which occaſion other ceremonies are performed.

If the deceaſed is a Brahmin, all his relations for ten days ſleep on graſs, ſpread on the ground, and cook not any victuals, eating only what is ſent there, or can be bought at market. For ten days, the perſon who put fire to the pile, makes an offering of boiled rice and milk to the deceaſed, for the nouriſhment of his

* Which is very bitter.

new

new body. They ſay that when the ſoul quits this earthly body, it animates another ſubtle body, which they call *Pereet*. And they believe, that as long as the ſoul continues in the *Pereet* body, it cannot enter Paradiſe. This *Pereet* body vaniſhes at the expiration of ten days, when certain ceremonies are performed upon the ſoul's entrance into another body, which is admitted into paradiſe. This is for a Brahmin; but the other tribes continue in the *Pereet* body according to the length of their reſpective *Sewtuck*.

Some other ceremonies are alſo performed for Brahmins on the eleventh day; and for other tribes on the twelfth day.

If a Brahmin dies out of his own houſe, and an account of his death is received by his family in leſs than ten days after, whatever time is wanting to complete that ſpace, during that they continue unclean. If the intelligence arrives after ten days, then they are unclean for three days. But his ſon, whenever he receives the intelligence, is unclean for ten days, although he had not put on the zenar. If a child dies before he had cut any teeth, or before the ſeventh month, the family are unclean for one day only, and are purified by ablution. If the deceaſed child was two years old, they are unclean for a day and night. For the death of a child, from the time of ſhaving the head, till eight years of age, the family are unclean for three days and nights. For the death of a daughter, under ten years of age, the family are purified by one ablution. If ſhe dies after that age, until the day ſhe is betrothed, they are unclean one day. If ſhe dies after marriage, her father's and her huſband's family are unclean for three days.

MERITORIOUS KINDS OF SUICIDE.

Theſe are five in number. 1, Starving. 2, Covering himſelf with cow-dung, and ſetting it on fire, conſuming

ſuming himſelf therein. 3, Burying himſelf in ſnow. 4, At the extremity of Bengal, where the Ganges diſcharges itſelf into the ſea, through a thouſand channels, he goes into the water, enumerates his ſins, and prays, till the aligators come and devour him. 5, Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna.

EXPLANA-

EXPLANATIONS

OF SOME

SANSCRIT WORDS.

A

ABEDEEYA, the exerciſe of Auwerunfucket, or the internal power of knowledge.

Abhow, privation.

Abadhpeſheetoo, ignorance of the privation of what is required.

Aberaj, miſconceiving, and putting a falſe value upon worldly things.

Abeyſhruj, vide Aneyſheruj.

Abeehyaſs, habitual virtue.

Abeyſhooruj. Thoſe operations of the ſoul which lead to miſconception.

Acharej, amongſt the followers of Jine, is one who explains to the noviciate any difficulties that occur in his ſtudies.

Adherem, unhappy conſciouſneſs.

Adehyatemk, pain occaſioned by envy and ill nature.

Adehbhowtek, pain occaſioned by the elements.

Adehdewik, pain inflicted by the Dewtahs.

Adhowt, amazement.

Adit, the ſun. The father of the Dewtahs.

Aginhowter, a particular kind of burnt ſacrifice.

Ageeyan, ignorance.

Ahenkar, worldly deſire.

Ahenſa, not to kill or moleſt any animal.

Ajewnej, a body that is not produced by generation.

Akaſs, ether.

Akulliſht, the inclination to do good.

Alſee, ſloth.

Alubdwumkutto, fickleneſs

Anewneeabhow, ſeparation of two things.

Antentabhow, a negative that differs in place, but agrees as to time.

Anoortektottoo, a mind not to be ſatisfied.

Anuntgeyan, analytic knowledge.

Anuntderſun, ſynthetic knowledge.

Annntſook, total reſt.

Apoorickh, deliverance from one pain by ſuch means as will not produce another.

Apie, aqueous.

Apurttoo, proximity of time or place.

Apnee, ſhewing the cauſe in the place required.

Apunchekurt, an inviſible atom.

Appergeneh, deſpiſing and rejecting all worldly poſſeſſions.

Art,hwed,

Art,hwed, the praiſe and reward of religious duties.

Arjſutter, the four predicaments uſed by the followers of Boodh.

Aſmewaiykaren, external or apparent cauſe.

Aſſulpurrutputchtoo, an appearance reſembling what is ſought.

Aſſeecha, forgiveneſs of injuries.

Aſſempergeyat, when the imaginary form of the Deity vaniſhes from the mind, and nothing remains but the contemplation of his eſſence.

Aſteeyee, not to poſſeſs more wealth than is really uſeful.

Aſſun, ſitting in a particular manner.

Aſunnya, irrational beings.

Aſherum, the four Hindoo degrees of diſcipline.

Aſhowmeedh-Juggen, a ſacrifice performed by great monarchs.

Atma, the ſoul of the univerſe.

Atentick, the diſſolution of ignorance.

Auwerunſuckut, the internal power of knowledge.

B

Bad, controverſy in purſuit of knowledge.

Baiweeya, aerial.

Bede, the divine book revealed to Brahma. It was afterwards divided into four, viz. Rig, Jejer, Sam, and Atehrbun. This diviſion is by ſome attributed to Byaſs; whilſt others maintain that Brahma uttered one from each of his four mouths.

Berhemchāree, the firſt of the four Hindoo degrees of diſcipline.

Betenda, indirect propoſition.

Beyg, an accident produced by motion, and which becomes the cauſe.

Beeputcheeſuttoo, knowing that in whatever place there is not what is required, neither can there be the conſequence.

Beyperjee, miſapprehenſion.

Berag, comprehending and deſpiſing the things of this world.

Beychipt, when the heart is fixed upon one object, and is a little at reſt.

Beapeyee, depraved knowledge.

Birbede, the ceſſation of the exerciſe of the external faculties of knowledge.

Beert, the inclination to do good or bad.

Beyedeh, ſickneſs.

Behrantdurſhun, corrupt knowledge.

Beyperj, ſearching after the Jowg, with earneſt deſire.

Beddya, ſcience, art.

Bhawona, the means by which any thing is forgotten or recollected.

Bhutt, an action which produces good.

Bhoom, five ſtates of the mind, viz. Chipt, Mowdh, Beychipt, Eykagur, Nyrodeh.

Bhopirtee, the ſtate when the mind

is not able to diſtinguiſh between the elements and the ſenſes.

Bidh Juggen, a very expenſive ſacrifice of animals; and at which large ſums of money are diſtributed.

Biklup, doubt concerning the Deity.

Boodh, human knowledge.

Brimmah, God.

Byeſs, or Bice, the third of the four Hindoo tribes.

Byſekh, foreign accident.

Byſheeſhtee, the arrival at privation, which they reckon a diſtinct ſtate.

C

Charburren, the four original Hindoo tribes, viz. Brahmin, Kehteree, Bice, and Sooder.

Chickeerkha, the creative will of God.

Chit, deſire of knowledge.

Chipt, when the heart is not fixed upon one object.

Chanderayen, a faſt explained in p. 443.

Chundal, one whoſe father is a Sooder and his mother a Brahminee.

Chul, falſe prepoſition.

Chutternook, the union of four atoms.

D

Dan, alms.

Deyet, a race of genii, created from fire.

Derb, ſubſtance in general.

Denook, the quantity of two atoms.

Derug, the quantity of three atoms.

Denedan, the expiration of one day of Brahma.

Dehema, the heart having only one deſire.

Dehyan, keeping the heart fixed upon one object.

Dehremdigh, the broom which a Jine always carries in his hand, to ſweep the ground before he ſits down, for fear of killing any inſect.

Dherem, happy conſciouſneſs.

Diſhtant, inference.

Digneer, followers of Jine, who go quite naked, and inflict upon themſelves great ſeverities.

Dowkh, the cauſe of prudence.

Dookh, pain.

Dooweekh, anger.

Durwuttoo, progreſſive motion.

Dundowt, proſtration.

Dhowtee, a piece of cloth worn over the lungowtee.

E

Eykagur, when the paſſions are ſo far ſubdued, that the heart never wanders from its primary object.

Eyſittoo, the power of creating and deſtroying.

G

Gaiybeyeh, the knowledge of paſt and futûre events, which the followers of Neeaiy believe may be obtained by mortals, through righteouſneſs.

Geeyan, omniſcience; alſo, worldly

worldly knowledge, and the knowledge of God.

Geeyan Indree, the five ſenſes.

Gerakeyh Summaput, contemplation of the elements.

Girketter Summaput, when the mind employs only Atma.

Girken Summaput, when the mind employs only one of the ſenſes.

Goon, ſenſible qualities.

Gowrtoo, gravity.

Gund, ſmell.

Gundhirp, the heavenly choriſters.

Gunnies Sikh, one who has followed the diſcipline of Jine for ſix months.

H

Hadet, expanſion.

Huſt Joaſh, a compoſition of metals, deſcribed in vol. 1. p. 41

Heeyut, proof by inference.

Herengirbeh, the inviſible body.

Hirſoo, the quantity of two atoms.

Howm, a burnt ſacrifice, to perform which they preſerve perpetual fire.

I

Inderee, ſenſation.

Irt,h, ſubſtance.

Irthapute, advancing the cauſe, and requiring the effect.

Iſſur, the manifeſtation of the Deity.

Iſſurpurrendham, conſtant endeavours to pleaſe God.

Iſhtowſircer, vide Sithowlſireer.

Itcha, omnipotence, will, deſire.

Iyou, all the parts of a ſyllogiſm.

Iyſhruj, thoſe operations of the ſoul which lead to knowledge.

Iyſſurepaſna, continual contemplation of the Deity.

Iyiſſoorej, the power of working miracles.

J

Jaut, artful propoſition.

Jaut Saman, inſeparable accident.

Jelp, propoſition of number.

Jew Atma, animal and vegetable life.

Jewnej, animals produced by generation.

Jerayooj, viviparous.

Jennum, birth, regeneration.

Jeytun, voluntary action.

Jetty, a proficient in the doctrine of Jine.

Jowg, a complete victory over the paſſions.

Jun, amongſt the followers of Jine, is their prophet, and who is alſo called Teertehnker.

K

Kal, time.

Kamee, an action which produces the deſired effect.

Kammebyayeetoo, the power of accompliſhing whatever one deſires.

Keywulbitreekee, negative inference.

Keylaivenwee,

Keylaivenwee, poſitive inference.

Khutderſun, ſix modes of knowledge; the ſix orthodox Shaſters; 1. Neeaiy, 2. Beyſheekhek, 3. Beydant, 4. Meymanſa, 5. Sank, 6. Patenjil.

Khundpurlie, the diſſolution of the univerſe, which will happen when a Brahma is in the ſtate of Muckut.

Kurrum, motion, alſo the approved actions of the viſible world.

Kurrum Indree, a perſon who has the full exerciſe of his bodily faculties.

Kurrumkand, the performance of all the duties enjoined by the Bedes.

Kulliſht, the inclination to do evil.

Kuma, compaſſion, and ſtriving to relieve the diſtreſſed.

Kuſhup, the ſon of Barincheh, the ſon of Brahma, and father of the ſun.

Kuſhkeh, a mark which the Hindoos make upon their foreheads, and different parts of the body, particularly deſcribed in p. 484

L

Lingſireer, a general term for the ten Indrees, Untuhkurrum, and the five kinds of air, making together ſixteen things.

Lutchen, conceiving the meaning of ſixteen predicaments of Nee-aiy.

Lungowtee, a piece of cloth that covers the privities.

Lungee, a piece of cloth worn over the lungowtee.

M

Maia, the exerciſe of Pitchutſuckut, the external power of knowledge.

Mahavede, according to the followers of Jine, will be the laſt inſpired mortal.

Marik, the belief that the world is continually vaniſhing and appearing.

Mamedehee, the explanation of great and indiſpenſible duties.

Mahapurlie, the general diſſolution.

Meht, the quantity of all the elements.

Meehtageeyan, miſcomprehenſion.

Mehtet, according to the followers of Sank, is the firſt created ſubſtance.

Meytree, philanthropy.

Mowh, believing that to exiſt which doth not.

Mowdh, when the heart is contented, notwithſtanding it doth not obtain its wants.

Moodeh, taking pleaſure in the virtue of others.

Mun, the mind.

Muckut, an abſorption in the nature of the Supreme Being.

Munnum, implicit faith in the Bedes, and in the doctrines of the righteous, and conforming to them exactly.

Munnook, mankind.

Mudbhoomieh, clearing the heart from all impurities.

N

Narkee, the evil ſpirits who inflict torments in hell.
Naſtick, atheiſm.
Nerode, the ſtate of reſt which the ſoul enjoys immediately before it enters iuto Muckut.
Nergoonpirmeyſir, the Supreme Being.
Neruck, hell.
Nerookt, a detail of traditions.
Neemet,h, an indiſpenſible duty.
Neem, vide p. 420.
Nirnee, conviction obtained from the adverſary's arguments.
Nidhaſen, the contemplation of divine things till it becomes habitual.
Nickeddeh, an action which produces evil.
Nidra, ſleep.
Nowruſs, the nine human paſſions.
Nyrodeh, when from having ſubdued the paſſions, the heart begins to have ſome knowledge.

O

Opaypertee, being only able to diſtinguiſh Atma; and this is the ſtate of Muckut.
Owpaſſna, faith in God.

P

Pak Juggen, a burnt ſacrifice to the Dewtahs.
Parayanam, vide p. 421.
Peragabhow, a paſt negative.
Perdehnſebhow, a compound negative.
Pertegnya, uttering the propoſition.
Petree, thoſe whoſe anceſtors for ſeveral generations have been virtuous, when they aſſume paradiſical forms, enter into a region ſo called.
Perkeya, ſeeking after righteouſneſs.
Pertehmkeleek, an earneſt deſire to ſubdue the paſſions.
Peerjeeayajowt, the power of working miracles.
Peerteyehar, the five ſenſes regaining the exerciſe of the faculties, after a holy trance.
Peeran, the cauſe of life.
Peer, ſpiritual guide.
Phul, fruit, reward.
Pingeela, breathing through the right noſtril.
Pitchutſuckut, the external power of knowledge.
Poormanoo, perfect knowledge.
Poorub Meymanſa, the duties preſcribed by the Bedes.
Pooruck, ſtopping the left noſtril, and breathing thro' the right.
Poorutkeert, the fruits of good works.
Poorteah, knowledge obtained through the ſenſes.
Pooran Owtar, incarnation of the Deity.
Pooja, vide p. 491.
Puryujen, cauſe.
Purmiey, comprehenſion.

Purtehj,

Purtehj, the five ſenſes and the mind.
Purweert, voluntary action.
Pur Atma, the intelligence poſſeſſed ſolely by the eternal God.
Purtoo, diſtance of time or place.
Putchſuttoo, the perſon who knows what is ſought to be an abſolute conſequence.
Pureytcha, the performance of the ſixteen predicaments of Nee-aiy.
Purlie, diſſolution.
Purran, the ſoul.
Purakert, the diſſolution which will enſue at the expiration of one day of the life of Brahma.
Purmanbeert, knowledge obtained through Sut.
Purmad, forgetfulneſs of indiſpenſible duties.
Purraniyan, breathing in a particular manner.
Purrookuſs, that knowledge which is not obtained thro' the ſenſes; inſpiration.
Purwertekh, a degree above a Gunnies Sikh, which ſee.
Punniaſs, another name for Sithowl.
Purreetbhow, tranſmigration.
Purreytun, contrivance.

R

Rakh, deſire.
Rakuſs, evil Dewtahs.
Raoudre, anger.
Rajſew Juggen, the great ſacrifice, at which only monarchs can officiate.
Ruj, reſt.
Rutnadekh, another name for Sithowl.

S

Samance, ſeparable accident.
Samwaiy, ſimilitude; relation, and correllation.
Saman, whole, entire.
Samgurree, final cauſe.
Saderſhee, a property common to two things.
Sakapirmeyſir, one who is inſpired.
Sereer, matter.
Seriſhte, the renovation of the world, after its diſſolution.
Serawuck, a follower of Jine, who purſues worldly occupations.
Semadeh, love of retirement.
Sewadehyny, reading the divine books; remembering the divine attributes; and performing thoſe actions that lead to Muckut.
Seweetambir, called alſo Sewreh, vide Jine, p. 432.
Shirwun, hearing and perfectly comprehending the Bedes, and the traditions of the righteous.
Shaſter, a book on any ſubject.
Shuckt, an inviſible property dependent upon ſomething elſe.
Sheradh, in Bengal written Seradh, offering to the manes of their anceſtors, as far back as the third generation.
Sikh, a noviciate in the diſcipline of Jine.
Sidha, earneſt deſire of obtaining the ſtate of the Jowg.

Sithowl, a viſible atom.
Sithowlſireer, viſible body.
Sindhant, poſitive proof.
Soorug, paradiſe, the ſky.
Sooroop, the union of ſpirit and matter.
Sooperſs, the touch.
Sookh, eaſe, reſt.
Sootethaig, eſteem, veneration.
Soomrut, any thing which had been forgotten, and is recollected.
Sooter, an epitome.
Sootranikt, a ſect of the followers of Boodh, who conſider all things to be only the effect of imagination.
Sochum, an inviſible atom. The followers of Beydant ſay, that every animal has a viſible and an inviſible body. The viſible body they call Sithowlſireer, and the inviſible one Sochum Sireer.
Somrut, belief that the Jowg will prove highly beneficial.
Sowah, avoiding all connection with mankind.
Sunkehya, unity, alſo the order of numbers.
Sunjowg, union,
Sunſhee, doubt, doubtful.
Subdh, tradition.
Sunneyah, fluidity.
Sunſkhar, reflection, repulſive quality. An accident whoſe occurrence does not make any alteration in the original ſtate of the ſubſtance.
Subd, ſound.
Sunbedeh, the ſame as Maia.
Sumwayi caren, material cauſe.
Suppitcheeſuttoo, knowing the place, and the neceſſary conſequence.
Sunjeerkha, the deſtructive will of God.
Sungreh, the doctrines of the three heretical ſects, Jine, Boodh, and Naſtick.
Subde, the diſſolution of the accidents.
Sunkeyna, the names and proportions of things.
Sunka, the conjunction of good and evil conſciouſneſs.
Summedea, the cauſes of deſire and anger.
Sun, a cypher.
Sut, affection.
Sumrut, recollection.
Suttyan, diſinclination for good actions.
Sumperjeyet, an ideal form of the Deity, obtained by inceſſant contemplation.
Suttee, ſpeaking nothing but truth.
Suntowk, relinquiſhing all improper pleaſures
Summadeh, the extinction of knowledge and reflection.
Subhow, ſpecial cauſe.

T

Tamiſindree, the perception of darkneſs.
Teyjis, igneous.
Tereeſhnowk, the union of three atoms.
Terjung, animals produced by the prevalence of Ruj.
Teertehnkir, the prophet of the followers of Jine.
Tum, anger.
Turrek, negative proof.

Tup,

Tup, reconciling the mind and body to heat, cold, hunger, thirſt, and ſilence.

V

Veer, joy.

U

Un, the indiviſible atom. Monade.
Unebhow, conjecture, opinion.
Undkhar, darkneſs.
Unduj, oviparous.
Unkar, the word directed to be continually repeated, by ſuch of the followers of Patenjil as cannot read the Bedes.
Unneweebitreekee, poſitive and negative inference.
Unman, conjecture.
Unpelubdeh, ignorance of things.
Unſh Owtar, any ſubſtance that is held holy.
Untahkurrem, a ſubtle eſſence, differently modified by Sut, Ruj, and Tum.

W

Weedineh, future rewards and puniſhments.
Wymaneek, paradiſical bliſs.

Z

Zendek, a worſhipper of fire, a follower of the Zend.
Zenar, the thread worn by the three principal Hindoo tribes, p. 481.

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